

SUNDAY SCHOOL NUMBER

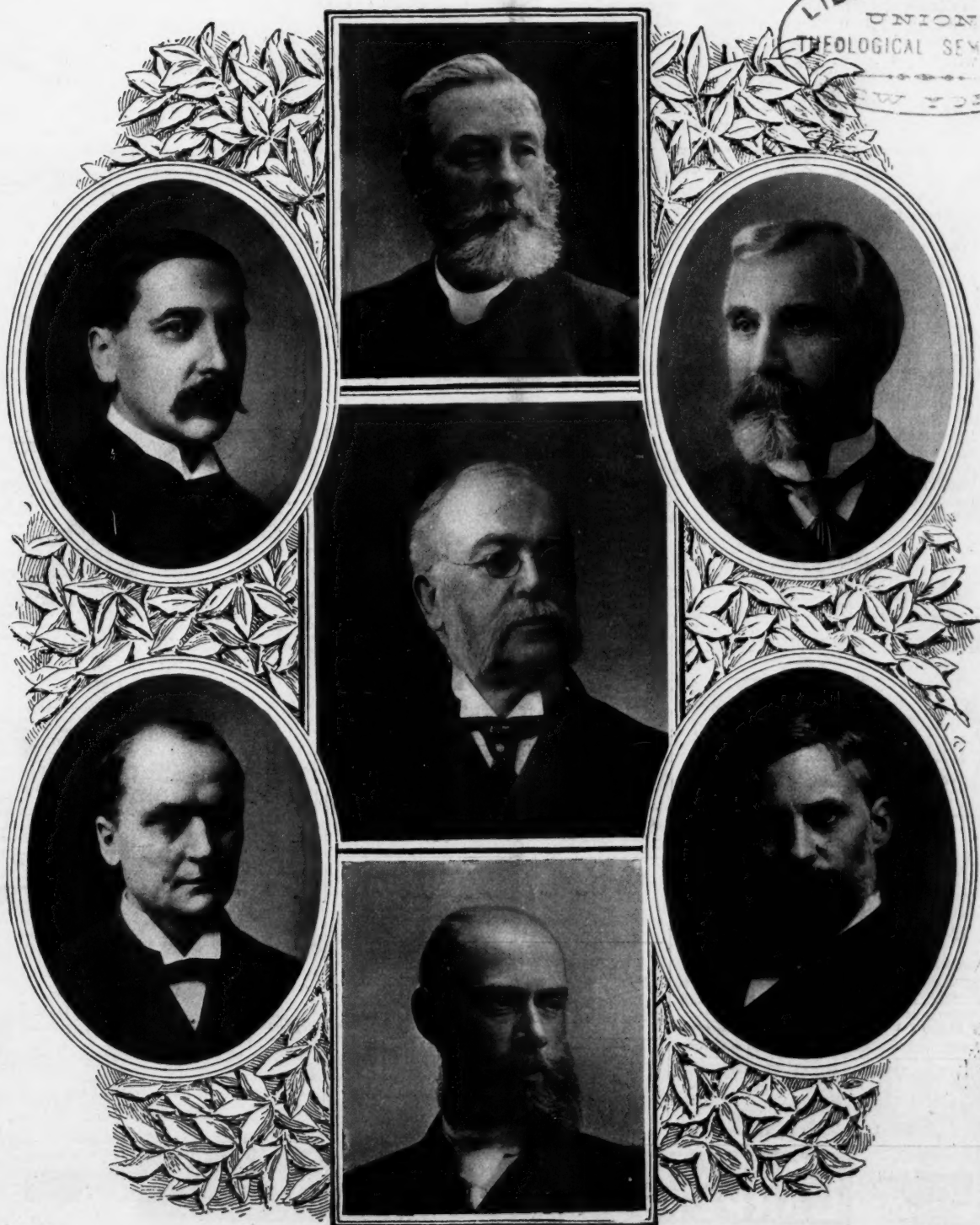
The Group below: in the center, M. C. Hazard; at the right, W. N. Harbison (top), Marion Lawrance; at the left, F. K. Sanders (top), E. K. Warren; above the center, John Potts; below the center, A. F. Schaffler—all well-known Sunday School Workers

THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume LXXXIX

5 March 1904

Number 10



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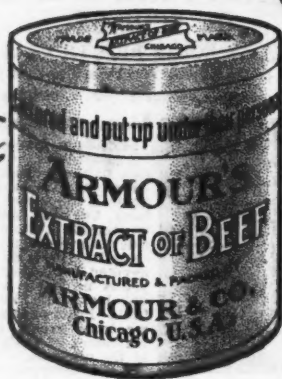
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Saturday
5 March 1904

and Christian World

Volume LXXXIX
Number 10

Event and Comment

The mother's heart is the child's schoolroom.—BEECHER.

The child is to grow up a Christian, and never know himself as being otherwise. . . . After all, there is no cheap way of making Christians of our children. Nothing but to practically live for it makes it sure.—HORACE BUSHNELL.

He who helps a child, helps humanity with a determineateness, with an immediateness which no other help given to human creatures in any other state of their human lives can possibly give again.—PHILLIPS BROOKS.

Our cover page this week has portraits of men of national and international fame in the work of the Sunday school. Dr. Hazard has for a score of years edited the Sunday school publications of our denomination and has brought them to their present high standard of excellence. For twice that length of time he has been engaged in teaching the Bible by tongue and pen. Professor Sanders, dean of Yale Divinity School and president of the Religious Education Association, is a contributor to various periodicals, including the *Pilgrim Teacher* and the *Sunday School Times*, writing weekly expositions of Sunday school lessons. Dr. John Potts of Toronto, Can., chairman of the International Lesson Committee and Dr. A. F. Schauffer, its secretary, are constantly addressing teachers, leading conventions and in other ways promoting the interests of the Sunday school cause. Mr. W. N. Hartshorn, chairman of the International Executive Committee, is tirelessly devoting his time and money to organizing American Sunday schools for more effective service, and Mr. Marion Lawrance, the general secretary of the International Sunday School Convention, is known all over this country and in England. Mr. E. K. Warren, chairman of the committee of the World's Convention just about to start for Jerusalem, a successful business man, has earned by his generous service the gratitude of Sunday school workers everywhere. These men, chosen because of their official positions to the complete number of seven, are in the front rank of a large company of leaders whose devoted labors have done more for the religious life of our country than ever will be estimated. It is an incidental cause for satisfaction that four of these seven are Congregationalists and a fifth by ancestry and training belongs in our ranks. Others might be mentioned not less widely known beyond their own denomination,

such as Messrs. Peloubet and Blakeslee, each the editor of a series of lesson helps, and Dr. Duncan of the Home Department. A company of younger men are coming forward also with progressive plans and ideas, who are heartily welcome. May their tribe increase!

The Bible to the Front

Next Sunday, March 6, will be observed in many countries in Europe as Bible Sunday, commemorating the centennial of the British and Foreign Bible Society. The King and Queen of England with the Lord Mayor and the London Council in their robes of state will attend a special service at St. Paul's Cathedral. Joint services of the Free and Established churches will be held throughout Scotland. On the continent of Europe Lutheran, Waldensian and Reformed churches will celebrate the event. This, our Sunday School Number, comes at a fitting time to mark the progress of popular knowledge of the Bible during the last 100 years. American churches will not let the occasion pass without considering the influence of the Bible in our national life, our literature and in the character of our people. According to figures in the Presbyterian Year Book, the growth of Christianity during the nineteenth century was as great as during all the Christian centuries preceding. At the close of the first century there were 500,000 Christians; at the close of the eighteenth century, 200,000,000; and at the present time the number is 400,000,000. The Bible has been the most important instrument next to the Holy Spirit in promoting this wonderful growth.

Christian Neighborliness

If some of the time spent in bemoaning the meager church attendance in many places and in elaborate theories to account for it, were devoted to the effort to make churchgoers out of non-attendants, the present condition of things might slowly but surely be changed, or at least modified. We know of a family whose members a number of years ago drifted out of the habit of churchgoing. About a year ago neighbors brought to bear a quiet, tactful and persistent influence in the other direction. An invitation was first given to come to the church which the neighboring family attended, but the final outcome was a decision on the part of the family influenced to resume relations with the church from which it drifted away a decade ago. This outcome was perfectly satisfactory to the parties extending the influence, for they cared most to have their friends go to church regularly and comparatively little with regard to the church chosen. Moreover, the family

induced to resume churchgoing is happy over the re-establishment of the practice and one of its members took pains the other day to say how much she enjoyed being in church work once more. Such a case might be duplicated over and over if churchgoing people acted upon the dictates of neighborliness and of Christianity. More people are responsible to such pressure than we realize. Most non-attendants, we think, have an uneasy feeling that they are not doing right in neglecting the privileges and responsibilities of the Christian Church. Here is the line of the least resistance.

The Motive which Ought to Govern

We must strive in efforts of this sort to be and to appear purely disinterested. There is more or less endeavor to get people into church simply in order that the bills may be paid more easily and that large congregations may be reported. Not until the church seeks men for their own sakes rather than for its perpetuation will the world respond to its invitations. One commendable feature of systematic visitation of the community in which all the churches unite, is that the invitation is usually given in the name of the entire sisterhood of churches and the person invited feels free to go wherever he pleases. The main point is to get people to go somewhere.

Episcopal Sunday School Lessons

Besides the diocesan commission and antecedating it by many years, is a committee to prepare uniform lessons for Episcopal Sunday schools. This committee has existed for twenty-six years, and its latest meeting was held Jan. 28 in Wilmington, Del. A report in the *Churchman* shows that it includes representatives of sixty-six dioceses and that its lessons are used in three-quarters of the Episcopal Sunday schools in this country. It follows in a measure the methods of the International Lesson Committee, selecting topics and passages of Scripture, one for all grades each Sunday. It adds to these, however, portions of the catechism to be studied or committed to memory. It does not prepare lesson helps but offers its selections to be developed by others, without copyright. The lessons following Easter next year are from the Old Testament, from David to the Captivity. The next meeting of the committee is appointed for Oct. 4 at Newton, Mass.

Mr. Blakeslee's Contribution to Bible Study

An inventory of forces which have been making for progress in the Sunday school realm during the last dozen years ought certainly

to include the noteworthy work of Rev. Erastus Blakeslee. The undertaking began in a pastorate at Spencer, Mass., nearly fifteen years ago, with a view to supplying the needs of his own people, has fruited into a system of lessons used in a number of different denominations and in many parts of the world. As a pioneer in the path of progress he introduced methods of study which have had a perceptible influence upon others concerned with the making of Sunday school helps. His courses, which have multiplied in number and increased in worth with the passing years, have proved acceptable to many churches and met a want unsupplied from other sources. With comparatively little aid from without, Mr. Blakeslee has pursued his difficult task indefatigably, and as a Congregational minister he is entitled to the appreciation which the nature of his service demands.

Religion as an Asset

Last week at Exeter the governor of New Hampshire, Hon. Nahum J. Bachelier, described eloquently at the Piscataqua Club, the results of revived interest in the prosperity of the state shown by many of its inhabitants and by its sons and daughters who have moved elsewhere but return to enjoy summer homes they have bought or built there. He is a governor who has at heart the welfare of the people and he knows their condition from wise and thorough examination. He made it plain that the more they esteemed their possessions as citizens, the more these would be valued by others. Many families among the most distinguished in American public life own beautiful summer homes in New Hampshire. A like increase in prosperity will come to the religious life of the state and of every state through higher appreciation by Christians of the value of their churches to themselves and to the community. A writer in *The Watchman* says that during the last twenty years the three leading denominations in New Hampshire have gained: Congregationalists 4.3 per cent., Methodists 3.4 per cent. and Baptists 8.3 per cent. He says that liberalism, so-called, has had its day in the state, but that the churches built to perpetuate it are becoming fruitless and deserted; and that the denominations most successful are standing for evangelical truths and seeking the largely increased foreign population through missionary efforts. Christianity that is a living power in the home is as much a substantial asset in a state as it is in the highest spiritual life. Wise and patriotic leaders will strive to cultivate it among the people for its rewards in this life as well as in the future.

Presbyterians Drawing Together

It is an important, though by no means the final step toward union, which committees of the Presbyterian and of the Cumberland Presbyterian churches have taken. Meeting recently in St. Louis, this joint body cordially agreed in recommending to their respective General Assemblies a merging of the two denominations under the name of the Presbyterian Church in the United States of America. The plan involves the surrender by the Cumberland church of its distinctive name, the adoption of the

doctrinal basis of the Presbyterian Church as advised in 1903, the reconstruction and possible consolidation of the several permanent committees and missionary boards of both bodies and—what is significant in its bearing on the mingling of the races of the South—permission to allow the creation of separate or additional Presbyteries or Synods within the territorial bounds of existing Presbyteries or Synods, “for a particular race or nationality, if desired by such race or nationality.” If the General Assemblies at their approaching meetings agree to submit it to the Presbyteries, another step in advance will be registered. But over a year must elapse before final returns come from these individual units. The fact, however, that the two committees have unanimously agreed upon the proposal will doubtless have much weight in the final decision. Our negotiations with Methodist Protestants and United Brethren has also reached this stage of committee agreement, but it may be easier to consummate a union of two than of three bodies, especially when the two spring from the same tap root. This union would mean the addition to the present membership of the Presbyterian church of the United States, which is 1,067,477, of 184,483 Cumberland Presbyterians.

The Revival in Pittsburgh

The two weeks' meetings, planned by the Presbyterian committee for Pittsburgh, Pa., which have just ended, appear to have uplifted the community spiritually and to have commanded the attention of many not usually interested in religious meetings. Services were held daily in some twenty centers, and in many of these it was necessary to hold overflow meetings. Business men left their work in the busiest hours to attend the services. In the Alvin Theater on Sunday, Feb. 20, over 3,000 men were present, and many were turned away for lack of room. Hundreds on invitation rose to their feet to announce their purpose to begin the Christian life. At the same hour Carnegie Hall in Allegheny was crowded and when Dr. Chapman, after preaching, invited all who had resolved to be Christians to come out in the main aisle and kneel with him in prayer, the aisle was quickly filled with kneeling inquirers. The reports indicate an extensive spiritual awakening, which promises to result in large additions to the churches.

The Birmingham Revival

English papers contain enthusiastic accounts of the meetings recently held in Birmingham by Messrs. Torrey and Alexander. Rev. J. H. Jowett, the successor of Dr. Dale in that city, gives in the *Sunday School Chronicle* his hearty indorsement to the movement. He believes that the Holy Spirit never worked more manifestly, and never were workers more evidently possessed by his presence and power. Mr. Jowett is especially impressed by the confidence of the evangelists in the ministry of prayer, not only as affecting the realm of the spirit, but as operative in the body as well as the soul. He is also impressed by the boldness and directness of Dr. Torrey's preaching. His doctrines are as well defined as a map. He looks at the Bible as a medicine

chest, which has a specific remedy for every human need. While Mr. Jowett's judgment does not always assent to the method of statement, he agrees with the fundamental teaching, which emphasizes the necessity of the atonement, the terrible perils of sin, the certainty and awfulness of judgment and of ruin out of Christ, the efficacy of redeeming grace, the reality and personality of the Holy Spirit. The churches and halls have been crowded. As many as 10,000 children were in one meeting. Multitudes have professed conversion. Confessions of dishonesty, restitution of property, reconciliation of persons estranged and other evidences of spiritual regeneration and renewal mark the genuineness of the revival. Mr. Jowett is one of the most influential of English Congregational ministers and his judgment carries conviction with his brethren.

More Pay for Army Chaplains

Congress now has before it, in bills originating in the House and Senate a plan for increasing the pay, raising the rank and bettering the condition of the army chaplains. The differences between the two bills are not so great as to forbid a compromise, and ere Congress adjourns we hope that this reform will have been perfected. For one thing, it will insure a supply of candidates with greater attainments and better quality than can now be had usually, and it will bring encouragement to a group of men now in the service who need it.

Evils of Collegiate Athletics

The Brown Alumni Monthly, in an editorial dissenting from the reprehensible decision of a majority of the directors of the college athletic association recently rendered in the matter of rules governing enlistment of athletes who accept pay for their services, adds: “King Money is dominant in all our American athletics. . . . College athletics is becoming too much of a business. . . . It is time for our American colleges to call a halt. . . . There are a host of those who will demand honest amateurism in every athletic team that hereafter represents Brown.” Admirably said! When will the presidents and responsible administrative officers of our American educational institutions take the same position and assert their authority?

Traders in the Temple

A few months ago Willard Allen, an eminent Methodist Episcopal layman, absconded from home and business in Boston, because guilty of theft, among his victims being the society which provides income for superannuated Methodist clergymen in New England. His conduct brought trouble for innocent kindred, deprivation to the needy, and unmerited shame upon the Christian Church. Boston again has a thief of the same stripe—Wallace H. Ham, manager of the American Surety Company, for twenty-five years treasurer of St. Paul's Protestant Episcopal Church, and for twenty years treasurer of St. Luke's Home for Convalescents. From each of these organizations he has stolen, his aggregate thefts amounting to say \$250,000, and the explanation of his evil course be-

ing—living beyond his means, and speculation in stocks. Much credit is due Bishop Lawrence for his vigor in investigating this case when once he had reason to suspect the long-time servant of Episcopal organizations; and he and the directors are to be commended for their insistence with the Surety Company on full punishment of the offender. Too often leniency shields when the sinner is of the sort figuring in this case. To the student of ethics one phase of the matter of utmost significance is the apparent indifference of the man now in jail to his past wrongdoing, present shame and future exclusion from human society. There has been a callousness which has been appalling. These two cases—in different denominations—of such flagrant breach of trust, cannot but accelerate the movement already episcopally indorsed by Bishop Lawrence so far as it applies to his diocese, to have those bearing fiduciary responsibilities of churches, philanthropic societies, and altruistic agencies put on a strict business basis, i. e., under bonds.

Postal Service Fraud Punished The verdict of guilty in the cases of four of the leading conspirators against the Federal treasury, recently found at work in the postal service, and their sentence to prison will have a wholesome effect. They have appealed, and may yet escape punishment, but the higher court will hesitate to act so unless there has been grave error in the trial. President Roosevelt in a letter to Postmaster General Payne, has commended him for the vigor with which the probe has been pushed. Credit rests far more with the President. It has been his will that has made the party in power deal so drastically with an administrative evil involving punishment to party followers.

The Death of Sir Leslie Stephen "Historicus," who writes discriminatingly for the *London Methodist Times*, says that the most appalling feature in the religious world of England is "that many apparently deeply religious people are ethically agnostics." The striking characteristic of the late Sir Leslie Stephen was that while religiously agnostic he was deeply ethical. With his death, a figure the replica of which does not exist in English or American circles of men of letters now passes away. He lived long enough to see a better mood and sounder idealistic philosophy invade the hearts and capture the minds of his countrymen than those which dominated the England of his prime. As critic, biographer, editor of periodicals and an invaluable work of reference—the *National Dictionary of Biography*,—friend of eminent American literary men, notably Lowell, and as president of the Ethical Society of London, Sir Leslie Stephen lived a long, useful and noble life, having tolerance for those who did not see eye to eye with him.

A Body Blow at Gambling

One of the worst forms of gambling, appealing especially to people least able to stand losses, is the game of "policy." A recent New York State law, passed at the instance of civic reformers in New York city, made it a penal offense to

have a policy slip in one's possession, knowing it to be such. Previously it had been necessary for the state to prove the man had sold or was going to sell the slips, or that he kept a policy shop. The Federal Supreme Court last week, in the case of a notorious, rich gambler convicted under the New York law, decides that drastic as the law is, it is constitutional, and hence that it stands. New York city officials have wrought a wonderful transformation under the law. Other states may if they will.

The Hague Tribunal's Verdict

There is some disappointment in Washington among State Department officials at the verdict of The Hague Arbitration Tribunal in the matter of claims presented against Venezuela by Germany, Great Britain and Italy. Reference to the tribunal was brought about by the United States after a vain endeavor by the interested Powers to induce President Roosevelt to serve as arbitrator. The court decides that these Powers, which used threats of force, and were only prevented from executing them by the interference of the United States, are preferred creditors as it were, in their claims against Venezuela. The court also seems to throw responsibility for enforcing this decision upon the United States, an interpretation of the rules governing the reference to the tribunal, which our diplomats say is not natural or tenable. But even if it is not tenable, it still remains true that the decision as such, part from enforcement of it, seems to put a premium on forcible efforts to collect claims in South America. Obviously persistence in this course may sooner or later involve us in conflict with European Powers or they with us rather. After what we have done in this case with respect to Venezuela, it must be pretty well understood in Europe and South America that we have a policy to assert and protect.

Panama Treaty Ratified

The Senate with only fourteen senators dissenting—all Democrats—ratified the treaty with Panama on the 23d, without amendment. Panama previously had taken similar action, and within forty-eight hours the treaty was signed and we had begun supplementary legislation to provide administration of the district over which we are conceded entire and perpetual control. Army troops were dispatched at once to take the place of marines which had been policing the railroad and protecting the termini, and swiftly and vigorously everything was set in motion to get the vast project under way. A special bond issue will soon be placed by the treasury; the banks already have been informed that surplus revenue deposited with them will be drawn upon to make the payment to Panama and to the French canal company.

The Canal Commission

The President has named the commissioners who are to have responsibility for and supervision of the work. He has succeeded better than he anticipated in enlisting the highest engineering talent. But is it so surprising after all? From the professional standpoint, no greater honor or opportunity can be imagined,

and beside there is a civic appeal which must have been felt to be strong. Honest work, no "graft," durable building, swift construction, prevision of coming demands—these are some of the things desired by the tax-payers who will build the great artery of trade and by the ship owners who will use it. The modifications of commercial and political history which construction and operation of the waterway will bring, a few men may imagine—none can state with finality.

The War in the East

The most significant happenings of the week have been diplomatic or administrative rather than military. An effort by Japan to block the entrance to the inner harbor of Port Arthur and thus bottle up the Russian fleet has not succeeded. Bombardment of Port Arthur at intervals, and the beginning of investment of Vladivostock, with additional landing of troops in Korea—these have been the notable happenings militarywise. Russia has put forth a statement to the Powers charging Japan with breach of international law in her mode of beginning war, and popular sympathy in France indorses the charge. But it has had no weight with the Powers, nor will it. Japan has negotiated a treaty with Korea which makes Japan sole protector, guarantees Korean independence and preservation of entity, and stamps as sure Japanese supremacy at Seoul so long as the war is on, and longer probably. Consequently Korean troops have joined in the campaign against Russia. Whether this will be interpreted as the taking of an ally by Japan, and thus give Russia a technical justification for a call on France for aid, remains to be seen. France is in a peculiar plight, and it would not be surprising if ere the war ends she might be found with Great Britain, Italy and Japan and the United States rather than with Russia, although her citizens have invested so largely in Russian securities. China thus far has preserved neutrality. Viceroy Alexieff's proclamation to the Manchurians shows that the natives there must walk a straight line or be drawn into a clash. They are not to be permitted to be neutral. They must be distinctly friendly to the Russians.

The War and Journalism

War correspondents in Japan, eager to get at secrets of the campaign, or for permission to go to the front, are finding the miracle of reticence and secrecy on the part of journalists and people—as well as among the responsible statesmen of Japan—as wonderful as the preparedness for and boldness in war. Irish sentiment in this country is arrayed against Japan, because Great Britain seems to be her ally; and the Roman Catholic press has taken the cue from Rome and is favoring Russia because it is a Christian Power. Our newspapers abound with letters calling attention to Russia's aid to us in the Civil War, and making it a binding reason why we should favor Russia now.

Russian Irritation That there is irritation in Russia because of the pro-Japanese attitude of the American people and press, and because while nom-

inally neutral and outwardly correct, our Government is playing the Japanese game, is not surprising; and American manufacturers and traders are likely to suffer because of it. Russians are said to be canceling orders given to Americans. But Russia must blame herself for her lack of friends. We tried to point out why last week. Moreover the latest British Bluebook shows how recent pledge and promise by Russian ambassadors in London and Peking, given to British and American representatives, have been worthless in the light of history. Having tested the matter, why should Great Britain and the United States not naturally prefer the Power that says the truth?

The Sunday School as It Is

As an institution the Sunday school is an object of interest to more people and to more kinds of people today than ever before. It is considered not only as a means of securing the conversion and Christian training of children and youth, but as one of the instruments for the larger education of all the people, an education in which religion has come to be regarded as an essential element. The study of the Bible approached in new ways, with new questions for new uses in addition to those which have made it revered in all Christian history, centers more and more in the Sunday school. It is coming to be adopted as a social not less than a religious factor in the making of the nation.

But the new attention directed to the Sunday school is calling forth a flood of criticism, much of it from those who till recently have overlooked it, more, perhaps, from its friends who have been roused to a new sense of dissatisfaction through having its defects exposed by so many who suppose they are condescending to examine it. All this makes for better things in Bible teaching. Those who have devoted much time to the Sunday school and want to accomplish all that is possible through it, ought to welcome suggestions for its greater efficiency from every source. Those who scrutinize it to find its weaknesses will, let us hope, find its elements of strength as well and be impressed into its service.

These are some of the reasons which prompted *The Congregationalist* to attempt to set before its readers in this issue an exhibit of the Sunday school as it is today; its organization, buildings and classrooms, its text-books and methods, its conditions as illustrated by typical schools, the ideas and ideals of its teachers and leaders, their relations with one another and the tone and temper in which they labor. The annual meeting of the Religious Education Association this week at Philadelphia helped to fix the time of carrying out this plan. But our purpose is mainly to furnish information of what is now being done, especially in Congregational churches, but also in the broader field, in improving the Sunday school. It will of course occur to many of our readers that the exhibit is incomplete. But they will understand that the most which was possible was to present specimens which could easily be multiplied, though we hope it will be seen that they do not

lack variety and that they represent a considerable extent of territory and different classes of schools and workers. It is easy to secure descriptions of exceptional schools, and to get articles setting forth ideal plans. It is more difficult to gather accounts of the working of average Sunday schools so presented as to inspire others to more hope and better service. We trust that our effort in this direction has been measurably successful.

The confidence expressed in many forms by writers in this issue concerning the future of the Sunday school both by veteran workers and by those still in the freshness of youth, we expect will kindle fresh courage in many readers of *The Congregationalist*. The Sunday school is feeling the impulse of more thorough study of the Bible, more popular interest in it, and a greater public sense of responsibility for the religious instruction of all the people. We believe the time is coming soon when these elements of interest in the Sunday school will be caught up into a fresh enthusiasm for the salvation of souls, an enthusiasm awakened and guided by the Holy Spirit, that will result in a great and blessed ingathering of new disciples of Christ, in which children and young people and those of riper years will rejoice together in new and glorious revelations of the Word of God.

Jesus and the Child

It is a recent discovery that young children are not interested in Jesus Christ. We believe the discovery was made, or at any rate announced by Pres. G. Stanley Hall of Clark University, as a result of a large number of inquiries about children's likes and dislikes. The chief reason assigned was that Jesus is the ideal of altruism, and that altruism is not developed in children till about the age of twelve years. Dr. Hall argued that to present to a child a person whom he dislikes is to prejudice him against the person in after years; therefore Dr. Hall holds that it is unwise to teach the New Testament to children until they enter on their teens. We notice that this theory has been accepted with confidence in some recent books on religious pedagogy.

Doubtless Dr. Hall himself would object to being taken too seriously. A statement which commands attention as a new theory may break down completely when practically applied. We once heard Dr. Hall state this theory effectively, illustrating it by charts showing at what point in life the altruistic spirit develops in a child to the extent that he can appreciate the character and work of Christ. After he had finished, some one in the audience asked him how he would explain Christ's invitation, "Suffer little children to come unto me and forbid them not." He answered that that passage was the greatest difficulty he had to meet in connection with his theory.

It would be easy so to present the character and work of Christ to children that they would not be interested in him or would even be repelled from him. And this might be done without actually misrepresenting him. We have no doubt that this often has been done when he has been pictured as bruised and marred

by suffering, bowed down under the weight of the sins of the world—a picture whose meaning the child mind does not grasp. The mistake lies in assuming that because one aspect of the character of the Son of Man does not appeal to children he cannot therefore gladly be welcomed by them as Master and Lord.

When the late Roger Wolcott was Governor of Massachusetts, a story was told of his little son who attended a private school near his home. One day the teacher asked him, "Who is the Governor of Massachusetts?" He answered, "I don't know." The other children, who were well aware that their schoolmate was a son of the Governor, all laughed. The teacher said to him, "When you go home tonight ask your father that question." Next morning she again asked him the question and he answered, "I don't know." "Did you ask your father?" "Yes, but he didn't tell me." "What did he say?" "O, he just said he was the Governor himself. Papa's always making fun with me." The little child did not know that his father was the Governor of Massachusetts, and had no idea of his executive functions, yet he was better acquainted with the Governor and had more influence with him than all those who laughed at his ignorance. Many a child who could not explain the place of Jesus in the Trinity or describe the effect of his sacrifice in making reconciliation between God and man is on more intimate terms with him than some learned men who have made a study of theology and soteriology.

Mrs. Pearsall Smith in a recent book speaks of a child who had been so taught of the gentleness and love of Jesus Christ that she loved him, but she had a terror of God. When alone in bed at night the thought of his great Eye looking down on her almost paralyzed her with fear. She used to hide under the bedclothes and say under her breath, "Even mother cannot save me from God." One night her mother heard her sobbing, and finding the cause, said, "Do you know, dear child, that Jesus is the picture of God?" When she began to understand that the one whose story had been told her from the gospels showed what God was, her fear vanished. A night or two afterwards her mother found her peaceful and happy in bed. She said she could not help laughing with joy when she thought of that great kind Eye of God looking down on her.

Dr. Joseph Parker in his autobiography says, "I cannot remember the time when I did not in some degree know the love of God's only Son." He describes a Sunday evening when in company with his father and Sunday school teacher he declared his love to Christ and committed his child heart to the Saviour's gracious keeping. He says: "The whole scene is before me. It was a summer evening, according to the reckoning of the calendar, but according to a higher calendar, it was in very deed a Sunday morning, through whose white light and emblematic dew and stir of awakening life I saw the gates of the kingdom and the face of the King."

The study of the relation of Jesus to children has not been exhausted by answers to questions sent out broadcast asking for children's impressions. There is a wealth of published testimony on this

subject which well deserves the attention of students of religious pedagogy. There are numberless unpublished experiences which might be brought out showing how easy and natural it is for the heart of the child to draw near to the heart of the Christ. It would be no gain to the Christian Church to have delved into the depths of the child mind and to have drawn forth a theory of pedagogy which would keep from him in his earliest years the vision of God which is revealed through the knowledge of Jesus Christ. It requires still deeper research to discover these wonderful things which God has hid from the wise and prudent and has revealed unto babes.

The Negro—His Present Status

Many are the recent incidents to show that the Negro is still a bone of contention among us, an element in our population about which good men differ both as to its present and future; and that from the Negro's point of view the present is as dark an hour as the race has known since it was emancipated by Lincoln, if attention be centered on the political, legal and social aspects of the problem. Economically and pedagogically speaking he is much better off.

A Federal Supreme Court decision just rendered leaves his legal status under the disenfranchisement of recent Southern state organic law as much a matter of dispute as it was before the court spoke, and justifies seemingly the opinion that from the Federal court no relief may be expected.

Within a fortnight three Negroes have been burned at the stake in the South, without trial, and charged only with murder—not outrage of women. No wonder Booker T. Washington has risen to protest and point out that failure to put an end to this evil by the people of the South will imperil the entire fabric of civilization, and that degradation of whites as well as extermination of blacks must follow. Recently, in Boston, a bishop from Arkansas and a congressman from Georgia set forth—not unchallenged—the argument of the dominant faction in the South—viz., that the educated Negro is more dangerous than the uneducated, and that whether educated or uneducated, vicious or virtuous, competent or incompetent for citizenship he never is to have full political rights in the South. The significance of these utterances lies more in the time and place of their delivery, than in their newness.

President Eliot of Harvard University in his recent address before friends of Hampton Institute, President Hadley of Yale University in his latest book, *Freedom and Responsibility*, and Rev. Dr. Lyman Abbott in a speech recently given before the Boston Congregational Club, have explicitly or implicitly justified the defeat by the South of the Reconstruction legislation affecting Negro suffrage, and have asked the important constituencies which they represent to accept, as they do, in broad outlines, the present Southern point of view respecting disenfranchisement. If Dr. Abbott for his utterances at the Congregational Club, Boston, has been taken to task by Secretary Guttererson of the American Missionary

Association, and by Boston journals, he has no one to blame but himself, his statement of his position being singularly lacking in explicitness, accuracy, and such qualifications as were necessary in dealing with so complex a situation and divisive a matter.

We are prepared to admit, broadly speaking, that the Negro problem of the country is to be settled ultimately by the best elements of both races in the South—not by the Northern whites.

We favor limitations of the franchise based on intelligence, character—and possibly—ownership of property, but in a democracy such limitations must apply equally to all races; and that the Southern States now interpret their altered constitutions and their franchise restrictions in any such impartial way we do not believe, Dr. Abbott to the contrary notwithstanding, nor do we see any evidence that they intend to, save among such Southerners as are enlisted under the banners of the Education Board, and they are a small minority as yet. Governor Vardaman of Mississippi, Senator Tillman of South Carolina and Congressman Hardwick of Georgia who spoke to Boston business men last week and said, "the more you educate the Negro the more criminal he becomes"—these represent the dominant South of today. If this be so, then Northerners who believe in fair play for men of all races, and who have democracy for an ideal cannot but resist and condemn the policy of discrimination.

We have no sympathy with the notion that education of the informational and inspirational sort as over against the utilitarian type, breeds criminals or unfits men of any race for the ballot. A better sense of proportion will modify curricula in not a few Southern educational institutions, and the fundamental need, of course, is for training to help men and women gain a livelihood and to live purely, thriftily and well.

But the son of Ham is not, as Samuel Crowther, bishop of Niger, once said ironically, after a superb oration given by him before 5,000 English Christians in Exeter Hall, "a connecting link between the human race and the chimpanzee." He is a man, a democrat, an American citizen, a Christian, *in esse* often, *in posse* always. "No law," as Booker Washington has said, "can push him forward when he is worthless, no law can hold him back when he is worthy."

The Parables of Christ's Passion

The Wise and Foolish Virgins

This parable of individual preparation and redeeming the time is buttressed behind and before by warnings. It follows the picture of the wicked servant who said in his heart, My Lord tarrieth. It ends with a command to watch because we know not the day nor the hour. Fully half the companions of the bride are excluded from the wedding for mere neglect of heart preparation. We must not press details; but Christ's proportion is certainly intended to carry at least a warning of a common danger.

By its very nature the duty of spiritual watchfulness can neither be delegated nor postponed. Unless it is a constant part

of our own individual life its results must fall us in the hour of need. Christ warns us with repeated care of its necessity. His work and help are for all, but each must appropriate them for himself. We cannot cram as if for an examination. We cannot borrow faith or love to meet the special call. Our readiness in the hour of trial can only be the fruit of a continual readiness from day to day.

This parable is addressed to the Church—its actors are friends of the bride, who all alike are looking for the bridegroom. But the foolish virgins made no provision for delay. The hour of need did not strike when they expected it. Their readiness was not determined by the impulse, mood or feeling of the moment when they took their lamps, but by their previous faithfulness and provision. Their life in its preparedness is taken as a whole. It is a question not of a pool or an eddy, but of the current of the stream of life. Saul was once among the prophets. David once fell into awful sin; but the current of their lives revealed their characters.

Our spirits are fed by the experience of service as the wick of the lamp is fed by the oil in its bowl. What we shall do in sudden temptation or sudden opportunity is determined, under the protecting care of God, by our reserves of habit. Sometimes men talk as if habit were intrinsically evil; but that is one of the greatest of mistakes. The habit of right thought and deed is God's protection for us. Now we must watch against the lure of evil and we need all the help of God to make our strength secure; but God's care will at last, we must believe, so confirm us in right habits that it would be far harder for us to overcome our habit of loving and obeying God and serving men than it is for the drunkard to overcome his tyrannous habit of drink.

It was not for lack of love that the wise virgins refused to share their stores. It was as much a moral impossibility as it is a physical impossibility for a man to share his sight or taste. God's love is free to all; but character must be personally acquired, it cannot be shared. It has magnetic and teaching quality; but each must choose for himself, must either take or neglect his daily opportunities, must stand at last alone before the face of his Redeemer and his Judge. And the story ends with repetition of the message out of which it grew: Watch, therefore, for ye know not the day nor the hour.

Our Handbook Topic for the Midweek Prayer Meeting, March 6-12. Matt. 25: 1-13; 24: 32-51; 1 Pet. 1: 1-21.

In Brief

There is a plenty of good suggestions in this number for the average school.

Don't lose time between the end of the morning service and the opening of the Sunday school.

We like singing in the Sunday school, but not too much of it. The school exists primarily for another purpose.

It was Mr. Moody's Sunday school teacher who brought him to Christ. Let that fact be a constant incentive to you.

We appreciate the co-operation of many friends in the preparation of this number and regret we are unable to use all the excellent material sent in.

"You are not a Catholic, but are a good Christian," said Pius X. to ex-Mayor Seth Low of New York city, last week, at the Vatican. Time flies, and the world moves, and asperities give way to amenities.

Edward Everett Hale, chaplain of the United States Senate is to have \$1,000 a year instead of \$900. Not much of a "raise," and when granted certainly less accurately gauged than many Federal salaries are.

It is suggested that the disappointment of Mr. W. T. Stead over the failure of his brief experiment in publishing the *Daily Paper*, which was to revolutionize journalism, is in part alleviated because the funds were furnished by Mr. Carnegie.

The special Grand Jury which has indicted five persons for their responsibility in the Iroquois Theater fire, Chicago, began its deliberations each day with prayer, and ended its task with thanks to God for Divine guidance. As fitting a course as it is unusual.

The Federal Supreme Court rules that heirs of passengers killed traveling on free passes cannot collect damages from railroads. Some clergymen travel on passes. Their wives and children now know what to expect if their husbands or fathers are killed.

Forty men's Bible classes in Rochester, N. Y., the largest of which has had over 1,000 names on its roll, use the International Sunday school lessons as a basis for study. The most of them are clerks and workmen who get little time for study, and they represent a large class of adults who probably get more out of the International lessons than they would out of any other system.

The National Woman's Suffrage convention has voted to change the line in our national hymn, "Our fathers' God, to thee," making it read, "Our Father, God, to thee." This was done because the hymn was said to ignore our mothers. An organization so sensitively feminine as to perpetrate such a piece of foolishness as this can hardly hope to fight its way to suffrage in this rough world.

A correspondent who has done noble service in teaching Negroes in the South for over thirty years writes to us that the solution of the race problem seems to him wonderfully simple. It is just applying to it the law of Christ. The application of that law is simple, but it has never been found easy. We rejoice that he is able to add that the whole horizon is full of light.

We venture the guess that the Methodist General Conference will take the prohibition of theaters and other amusements out of its laws to which penalties are attached, and put it into the chapter of "special advices." Then the position of the Church will be unchanged and the practices of its members will be left to their own consciences, which is the case now in fact though not in appearance.

Bangor Seminary, which held last November a foreign missionary conference, has arranged for a similar one on home missions, March 5-7. The latter is to be interdenominational, Baptists, Methodists and Christians uniting with Congregationalists in the call; and the speakers will include Presidents White of Colby and Beach of Bangor, Dr. Emrich of Boston and Home Missionary Secretary Harbutt of Portland. If this movement is supported as it deserves, it will give a strong impetus to evangelization in the state.

It makes the struggle against sectarian encroachment in England seem quite near to read of Dr. G. S. Barrett of Norwich, Rev. D. Macfadyen and T. W. Harrison of Hanly and Dr. A. Goodrich of Manchester, chairman of the Congregational Union, being summoned before the magistrates for refusing to pay the education tax. These and many other names in the list are well known to American Congregationalists. Dr. Goodrich told the court

that he did not believe Parliament had the right to enact a law which compelled a citizen to pay for teaching to his children dogmas which he emphatically rejected.

The emphasis laid on the importance of conversion in early years ought not to discourage labors to bring persons of mature years to become disciples of Christ. A Chicago pastor lately said that, "Few people join the church on confession of faith after they are twenty, and practically nobody after he is twenty-three years of age." Thereupon another pastor testifies that in seven years he has received into his church on confession eighty-three persons, thirty-five of them being over twenty-three years old. Four of them were men seventy-five years old or over. Theories should never stand in the way of efforts to bring men of every age to Christ.

The value of having representatives of the Associated Press and daily newspapers in the United States Senate Chamber has been demonstrated anew. If the expurgated account of the *Congressional Record* were the only source of information about the disgraceful scene between Senators Tillman of South Carolina and Warren of Wyoming last week the limited number of readers of that official publication would not know how little dignity or sense of propriety some of our lawmakers have. As it is, the country understands, and is mortified. Of Tillman it might be expected; Senator Warren's conduct he will have to atone for in some conspicuous way. And while we are commenting on Washington officials' conduct, we would like to know whether it is true or not that Speaker Cannon, as reported last week, countenances gambling to the extent of entering into "pools" made up by subordinate officials of the House.

The Congregational House and the Unitarian Building face each other on Beacon Street. There was a time, not so long since, either, when the officials in the one building would not have deigned to imitate the officials in the other. Now, when we are feeling the need of better literature for denominational propaganda, we are realizing that we have but to imitate the successful literature so long used among seekers for knowledge about the history and principles of Unitarianism. Recently the president of the American Unitarian Association adopted—with due credit—as his own in an official appeal the arguments put forth by an editor of *The Congregationalist* in discussing Congregationalism and the Age, and in the current *Christian Register* the same official takes the recent address of President Capen of the American Board—The King's Business Requires Haste—and makes it the text for another appeal to Unitarians.

The Tests of a Good Denominational Paper

A remarkably suggestive article on the denominational press appeared in the *Standard*, Baptist, Chicago, last week. It was written by John Rothwell Slater, formerly managing editor of the *Standard*, more recently managing editor of *Christendom*, and now connected with *The World Today*. He states that for several years he regularly read some fifty or sixty of the leading periodicals of the religious denominations of this country. His judgment is therefore that of an expert. Mr. Slater says that the fundamental requirements of a denominational paper are that it shall be an accurate and fair reporter of denominational news; a representative organ of denominational opinion; and shall provide religious reading for the cultivation of Christian character. After discussing the difficulties which the editors of such journals must meet, not the least of which is the necessity of making a paper on an income which leaves but a small margin of profit, if any, Mr. Slater asks and answers the following question:

What are the best of the denominational

papers? It is perhaps an invidious question, in which the personal equation is necessarily prominent. But, on the basis of the tests of excellence above named, one who is no longer connected with religious journalism may perhaps venture an opinion. The best denominational paper in the country is *The Congregationalist* of Boston. The *Churchman*, a high-class Episcopalian weekly of New York, appealing to a much more restricted circle of readers, and lacking some of the popular features demanded in other denominations, should perhaps be placed second. Third in the list I have no hesitation in placing the *Standard*. In this opinion the writer is not oblivious to the strong personal element in the editorial policy of *Zion's Herald* (Methodist, Boston) and Dr. J. M. Buckley's *Christian Advocate* (New York), nor forgetful of the high literary quality of much that appears in the *Interior* (Presbyterian, Chicago), nor unmindful of the pithy paragraphs in the *Watchman*, and the enterprising handling of secular news in the *Northwestern Christian Advocate* (Methodist, Chicago), and the dignified tolerance of the *Christian Register* (Unitarian, Boston) and the merits of half-a-dozen other admirable journalistic types.

We appreciate the characteristic generosity of *The Standard* in printing Mr. Slater's article no less than his high estimate of the value of *The Congregationalist*. We hope to realize in some measure the ideal he presents and that his prediction in this his closing paragraph may be fulfilled:

Let the denominational weekly maintain and strengthen its literary features and its family page, recognizing that these are incidental. Let it publish a limited amount of theological discussion with the view of advancing denominational intelligence and supplying the ministers with stimulus, but let this be incidental. A paper that hopes to live by its miscellany or by its interest to the small minority of ministers on its subscription list will see its main constituency among the plain people drifting away. Denominational papers that give the news of the denomination and of the Christian world with a comprehensiveness and picturesqueness equal to that of the daily, and with superior accuracy, will win new readers in spite of themselves. The typical American has a craving for news, and there is no inherent perversity among church members that would keep them indifferent to religious news if it were presented as it ought to be. The tide is sure to turn, and when it turns the papers that are in advance of the belated methods of the day will win their rightful place.

For Early Publication in The Congregationalist

FOUR CLAMANT MISSIONARY FIELDS, by Rev. Harlan P. Beach, D. D.

THE CHURCH'S DUTY TO LABOR, by Samuel Gompers.

THINGS UPPERMOST IN INDIA TODAY, by Rev. J. P. Jones, D. D.

THE OUTLOOK FOR PERSONAL RELIGION, by Prof. George A. Coe.

WHAT THE NEGRO PROBLEM IS, by Rev. H. H. Proctor.

SOME RESULTS OF CHRISTIAN DISCIPLESHIP, by Rev. Charles M. Sheldon, D. D.

THE TRAGEDY OF SUCCESS, by Prof. J. E. McFadyen.

A Household Number

The issue dated March 19 will be a distinctively household number, though not to the exclusion of other regular standard features of the paper, but several additional pages of special interest and worth to the family circle will be added. Among the special features will be a story by Mabel Nelson Thurston, and articles by Miss Zephine Humphrey, Miss Anna Barrows and others. There will be a postal card symposium on family worship.

OUR EASTER NUMBER, April 2, will include contributions by Prof. E. C. Moore, D. D., Rev. Washington Gladden, D. D., Rev. S. E. Herriek, D. D., Rev. F. A. Noble, D. D., and others.

A Plea for
Personal Acquaintance
with the Scriptures

Reading the Bible

By Rev. Charles E. Jefferson, D.D., New York

A Needed Antidote
to the Pressure of
this Present World

Neglect of the Bible for whatever cause is a misfortune to the individual and a menace to the welfare of both the Church and the community. Of all people we Americans can least afford to dispense with the reading of this immortal book. Just because we are so driven, and because the air is filled with dust, and because our problems are increasingly complex, we need to refresh our spirits and nourish our hearts by coming again and again to the pages which, like the leaves of the tree seen by the exile on Patmos, are for the healing of the nations.

We need today above all things else the sense of God and spiritual passion. Current literature with its endless prattle of force and law, and present day life with its absorption in the things of sense are causing in many minds the sense of God to grow dim. While the philosophers are writing of the immanence of God we common people who are doing the world's work are in danger of being overtaken by the calamity which overwhelmed the world sketched by St. Paul in his letter to the Romans. "The invisible things of him are clearly seen, being perceived through the things which are made," but if men do not retain God in their knowledge they are given over to a reprobate mind. The most alarming danger of our day is that we as a people may become Godless. With our inventions and luxuries and wealth it would not be hard for us to form the habit of living without God and without hope in the world.

At this point of need the Bible meets us. It is first of all a book of God. God fills all its pages. He moves and speaks and acts and rules from Genesis to Revelation. We are never allowed to get away from him. He is everywhere. He is as real as the patriarchs, the prophets, and the apostles. His eye is on us, his arm upholds us, his spirit enswathes us all the way. Thomas Carlyle objected to a certain man because he spelled God with a small "g"; our daily papers seldom spell his name at all. A nation which devours the morning paper at the breakfast table, and the evening paper at the dinner table needs to read and ponder a volume pervaded and dominated by the idea of the Eternal.

Without this sense of God spiritual power is lacking. The one word which best expresses the spiritual condition of a large part of American Christendom is "impotence." We have buildings, choirs, societies, wealth and numbers, but we lack the power to cast out demons and to cure the sick world of its diseases. The church is as large as Goliath, but in spite of its bulk it seems unable to bring necessary things to pass. There is a coldness in the pulpit and there is a frigidity in the pew. There is a lack of fervor in the praying and of exultation in the singing because the central fires of devotion are burning low.

Many ministers have ventured, in desperation, to forsake Bible themes and deal in the pulpit with subjects on a level

with the reading of their people. Their action is not to be defended, but the reasons for it are not hard to find. It is a lonely and disheartening business for a man on the Lord's Day to attempt to lift a company of people who know nothing but newspapers and magazines into the world in which prophets labored and apostles glowed with heavenly fire. Men say that church attendance is falling off, and no wonder. How can people who live six days away from the Bible be expected to be eager on the seventh day to be conducted into a world to which they are well-nigh total strangers?

Ignorance of the Scriptures is one of the prime causes of the decadence in church attendance. Unless men read the Bible through the week they cannot be expected to want to hear a man talk about Bible themes on Sunday. There is an intimate connection between the Protestant pulpit and the use of the Bible in the home. The less Bible study at home the greater the drift toward worship which minimizes the sermon and elaborates and exalts ritual. A revival of Bible study in our churches means an increase in church attendance and an augmentation of pulpit power.

What then shall we do about it? Let us break up the Bible into books, and thus meet the lamentation, "I have no time." The Bible is not one book but a library, and just as we never ask a man to read an encyclopædia through, or the entire set of Greek and Roman classics, so let us not hold up the sacred library and say, "Read this." Few men nowadays have leisure for an entire library, even though the library be called "divine," but it is possible for every one to take out of the library at least one volume—even if it be no larger than Philemon—and having swallowed and digested that, it will then be time to consider the feasibility of taking down another.

If every Christian should say at the beginning of each winter, "I shall try before the roses blossom to make myself master of one of the Bible books," and if he should then go to the bookstore and buy one of the gospels, or one of Paul's letters, or one of the prophets, or one of the historical or poetical or wisdom books, and put the dainty volume in his pocket and carry it about with him like his watch, dipping into it now and then and filling up leisure moments with meditations on its contents, he would in the course of a few years make himself familiar with a large part of the Scriptures, and would become a workman of whom neither his pastor nor any one else would need to be ashamed.

And should some one say that one cannot carry about with him his Bible dictionary and his commentary and his concordance and his lesson helps, my reply is that should there be a general return to the reading of the Scriptures without note or comment just as our fathers read them in the days of Cromwell and Calvin such a movement would

bring with it many gains. The middle men were a troublesome company in the mediæval ages and with their interpretations and traditions well-nigh succeeded in keeping the minds of the people from the Scriptures altogether. Our fathers made war on these middlemen and with flaming indignation swept them away. Every soul was permitted to come to the Bible without interpreter or priest, and before the bar of the Eternal Judge each soul stood responsible for the interpretation which it had placed upon the message which prophet or evangelist had written. The result was a tide of power whose oceanic throb is still discernible.

The middlemen have again become clamorous and confusing, and again they mass themselves between the soul and the revelation which the Bible contains. Each one has an interpretation, a speculation, a theory, a guess, a comment, an explanation, and the world itself threatens to become too small to contain the things written to tell us what the Bible means. If a man has become befuddled by the higher critics, and the lower critics, by the high churchmen and the broad churchmen and the low churchmen, by the German scholars and the Dutch wise men and the French savants and the English experts, let him turn his back upon this entire crowd, going straight to the text as it exists in the latest revision, allowing the written word to speak for itself and waiting for it to make what impression it will. Lesson helps have their uses, but they have helped many to lose their way.

But the last of the foregoing advice is not for everybody. Some Christians have always read the Bible without outside assistance, and the result is that many pages are Sahara deserts and many paragraphs are dismal swamps. They will read the Bible no more because parts of it are stupefyingly familiar and other parts are hopelessly dark. For all such persons there is hope. Let them buy a good commentary and a work of exegesis from the brain of a master and then settle down determined to do some honest intellectual labor. Let them dig as for hid treasures. Let them wrestle with sentences as Jacob wrestled with the angel. Let them go over familiar passages with the plow of modern scholarship and see what undreamed of treasures are brought to view. Let them study the prophets with the assistance of recent historians and archaeologists, using the light from the monuments and the graves, and the fascination of the latest novel will be as nothing compared with that of the old book.

And if possible let the book be read every day. It is the books we live with which get into our blood. It is not what a man eats on Sunday which determines the texture of his body, but what he eats every day of the week. No man can pray well unless he prays daily, nor can any man derive the largest help from the Scriptures unless he makes their study

constant and habitual. This is because the Bible is food, and food to be nourishing must be taken with regularity and

every day. The men who eats the Bible daily gets the Bible into his nerves and bones, his thoughts come to have the

Biblical flavor, and his life carries an atmosphere like unto that of the men through whom the Bible came.

Courses and Methods in Actual Use	<h2 style="text-align: center;">Graded Sunday Schools</h2> <p style="text-align: center;">By Rev. John L. Keedy, Walpole, Mass.</p>	An Era of Inquiry, Experimentation and Search for Better Material and Methods
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A few months ago a group of ministers, some of whom were engaged in the problem of grading their own schools, met in Boston and informally discussed the problem of the graded Sunday school. On its theoretical side the discussion yielded the conclusion that the application of three principles makes a graded school: (1) A grouping of pupils into departments and classes according to age, sex and capacity, the teacher remaining fixed in his grade while the pupil moves on. (2) The choice of lesson subject and lesson material to be determined by the dominant instinct and characteristic life of the pupils at different ages. (3) The method of teaching to be determined by the age of the pupil and the subject taught.

On its practical side the conference resulted in the choice of a committee to gather all the information possible from schools which had introduced graded courses of study. This article presents that information.

THE POPULAR DEMAND

Our inquiry disclosed: (1) A quite decided and widespread dissatisfaction with existing Sunday school conditions. This dissatisfaction relates to lesson material, lesson study, teacher qualification, methods of teaching, school discipline and school spirit. It was strongest in reference to lesson material, and among the Congregational, Baptist and Presbyterian churches. (2) A general feeling that our schools should be graded and brought up to the efficiency of our public schools; and an eagerness for information in regard to methods of grading, graded lesson material and the success of experiments which others are making. "We want to know," wrote one man, "what others are doing and are willing to pay for it." (3) A strong demand for graded text-books and courses of study which make use of some new method, and a readiness to break away from what has been tried to anything which promises better. "What is the best thing on the market for a class of boys?" is a frequent question. (4) A decided opinion that the teacher is the most important element in the whole problem, and that there is a serious effort by many schools to equip their teachers.

In regard to graded lessons our inquiry brought to light many interesting experiments in graded work, and brought to us a mass of new lesson material, much of it in manuscript form. It showed that many of these graded courses were "home made," worked out by the teacher, tested by actual use, and when published at all published privately for the use of one or two schools. There was unvarying testimony that the work is successful: better lesson study, more regular attendance of teachers and pupils, better tone and spirit in the school, and more

character formed. The graded school instead of making it easier for the teacher throws a great deal more responsibility upon her, but the result of this higher demand is that the more competent persons in our churches are secured as teachers and the whole work of teaching thereby dignified. No considerable number of schools have adopted one authorized committee's scheme of grading—each school is graded independently of the others though certain general principles are followed by all.

In regard to the attitude of conventionalized bodies our inquiry showed that there is a cautious approach toward graded lessons by our Sunday School Associations through Beginner's Courses and supplemental lessons; that the sentiment in favor of graded schools is rapidly growing, and frequently crystallizes in the official action of conferences and associations.

In regard to lesson material our inquiry covered only the ages eight to twenty, the primary department and adult Bible classes being excluded. There are already many well-known courses for these grades and so not the same necessity for information about them as for the others. Conditions at the two ends of our Sunday schools are not deplorable—but what about the grades between?

METHODS OF TEACHING

Our inquiry showed that there is a great variety of methods employed in teaching—as great a variety in method as in the subject matter. Two psychological principles determine the method—the dominant interest of the pupil at different ages and the subject taught. A different method is demanded with boys eight to twelve years of age than is required with pupils sixteen to twenty. Stories require a different method from biography. In actual practice we find these varieties of method—in many cases an ingenious adaptation of method to the conditions. Perhaps the point of greatest interest in the Sunday school problem at present is the question of method in teaching, and here without doubt the greatest gain has been made during the last few years. These methods are quite various though they are not beyond classification.

The recitation method. The material to be learned appears in the text-book or quarterly. The pupils study it and are then questioned upon it. The success of this method depends upon the amount of study the teacher is able to secure, and in the hands of a teacher who is able to create interest is not an altogether bad method. A great gain has been made by our newer text-books which prepare the material from the point of view of a general subject rather than of an isolated lesson, and a greater gain still is made when the teacher becomes thor-

oughly informed and interested in the subject he is teaching, instead of having mere skill in teaching in general, or knowledge about a given lesson. The success of the recitation method is not always assured, especially in certain grades and with certain types of pupils. It demands home study, and in homes where there is no parental oversight and no spiritual interests this is not generally secured. In schools whose pupils are from cultured Christian homes it is a method which yields reasonably good results. In general it may be said that the method which does not depend upon parental coercion but upon an awakened interest on the part of the pupil is to be preferred for most schools.

Home study. There are two opposite tendencies in our schools. A great many schools are insisting strongly upon home study, in an attempt to secure for the Sunday school lesson the same amount of preparation secured by the public schools. Other schools have dropped the idea of home study and depend entirely upon the work they are able to secure in the class, and are lengthening the lesson hour. Both of these movements are healthy tendencies. Which is to be preferred will depend upon circumstances and conditions. Home study is only secured where there is interest on the part of the pupil, and conversely where there is interest there is likely to be some home study, and so the deeper problem is not one of home study but one of pupil eagerness and interest.

Memory work. There seems to be a quite general agreement that the years eight to twelve should be made use of for memory work, and many schools have arranged memory courses for these ages. These courses include selected Scripture passages, prayers, hymns, creeds, catechism, etc. Some schools have difficulty in getting this work done, the general opinion being that it is difficult to make it interesting. It calls for proficiency, and patience and ingenuity on the part of the teacher. It is best done by using a course of ten-minute supplemental lessons at the beginning of the lesson period, or a series of two-month memory courses during each year. There is at least one condition that is absolute for any degree of success in this method, as it conditions the enthusiasm of the pupils: that the teacher or superintendent of the department shall herself be able faultlessly to repeat a great deal more than she expects of her pupils. Frequent repetition of what they have learned is necessary if you expect them to learn anything new with eagerness.

Constructive work. There is a tendency in our schools to make more of a place for what may be called constructive mechanical work. This is particularly desirable and easy in the junior grades. The years from eight to twelve are the

years of constructive activity. The child not only wants to do something, he wants to do something for some purpose, which he can begin, see grow and finish. Map-making with sand or pulp appeals to this instinct, as does also the making of models, and the filling out of lesson-slips, filing them in a portfolio and illustrating them with pictures. This interest is made use of by some teachers in connection with memory work. The matter to be memorized is neatly printed on slips and then cut and pasted in appropriate arrangement in scrap-books. The same interest is satisfied when the verses memorized are neatly underlined in the child's own Bible with red ink—though some children have been known to object to thus marking their Bibles. But they will thus mark a Bible if when finished it is to be given to some man in prison.

Written Work. One is encouraged by the amount of written work being done in our schools. Many of the International lesson helps make provision for written answers, and almost without exception the newer lesson text-books follow this same method. This method is used even in the lower grades. The lesson story is told by the teacher or superintendent and then the pupils write as much of the story as they can remember. A few of the best are then read before the department. In other schools the story is printed on slips with some words and sentences omitted. These are filled in by the pupil. A popular method with many home-made courses is to mimeograph the question and then leave blank space for written answer. These are then filed in a portfolio. This constructive work as well as the written work requires desks or tables, with scissors, paste, pictures, paper, etc.

In the study of biography some classes use the scheme of having each pupil write a chapter of the hero's life each week from outline furnished by the teacher. These chapters are filed in portfolios, paged, indexed and illustrated. Much the same method is used when each member of the class imagines he is the person about whom the class is studying and tells his story. *E. g.*, for one or two Sundays every boy in the class is Joseph, who is now an old man and tells the story of his life to his grandchildren. In the study of history much the same method is used. For instance, in studying the history of the children of Israel in the wilderness one boy is Moses, another is Joshua, another Caleb, etc. In some classes the point of interest is in pictures about which questions are asked suggestively.

Use of the Bible. There is an increasing use of the Bible in lesson study and in class. Many of the newer courses are prepared after what is called the source method. Answers to questions are to be gained only through Bible references. This method is especially adapted to the senior grades, and is most successfully used with a printed syllabus.

Examinations. Many schools have written examinations and public promotion and graduation exercises. The requirements for promotion are not usually severe, but will become more strict as the efficiency of the school becomes greater.

A Specimen Curriculum

PRIMARY DEPARTMENT

(Ages 6-8)

Characteristics: Age of activity and heart life. Faith, tractability and ready obedience.

Method: Stories told by superintendent. Action plays and exercises.

Material:

- Course 1. Topical stories from the Bible and from nature which develop idea of God as Loving Father, create sense of dependence upon him, and show the necessity for obedience. Memory work: Scripture verses and prayers.
Course 2. Topical lessons from the Bible which beautifully kindness, helpfulness, reverence, prayer, etc. Memory: Scripture verses, hymns, prayers.

JUNIOR DEPARTMENT

(Ages 9-12)

Characteristics: Memory, wonder, constructive and productive activity.

Material:

- Course 1. Wonder stories. Old Testament narratives and miracles. Memory work.
Course 2. Wonder stories. Life of Christ and apostles. Memory.
Course 3. Christian ethics. Studies in a modern Christian church. Memory: Creed, prayers, hymns, etc.
Course 4. A view of the Bible as a whole. Memory: Scripture, etc.

Method: Must make use of the instinct of productive activity. In memory work the matter memorized should be pasted in scrap-book, or marked with red ink in Bibles for men in prison. If stories are told by teacher or superintendent the pupil should write what he remembers and his work be carefully preserved. If stories are printed blank spaces should be left to be filled in by the pupil, his work filed in portfolio and illustrated. In courses on Christian Ethics and A Modern Christian Church a combination of Socratic and catechetical methods should be used.

Results sought: Reverence, love of truth, admiration of the good, love of right action.

INTERMEDIATE DEPARTMENT

(Ages 13-16)

Characteristics: The age of moral and physical ideals.

Material:

- Course 1. Old Testament Heroes.
Course 2. The Heroic Christ.
Course 3. The Apostles as Heroes.
Course 4. Kings and Knights and Nobles. Medieval biography.
Course 5. The Good and Great of Modern Times.
Method: The aim is to beautify and glorify rather than to clarify. Moral impression is more important than definite knowledge.

Results sought: Admiration of, love for and choice of a holy, heroic and helpful life.

SENIOR DEPARTMENT

(Ages 17-20)

Characteristics: Age of social interest and religious ideals.

Material: History. The study of men in groups and parties, with the principles which controlled them.

- Course 1. History of the Hebrew people, especially the different groups: prophets, priests, worshippers of God and Baal.
Course 2. The Beneficent Christ. A study of his character, principles and work.
Course 3. The Early Church—the Medieval Church.
Course 4. Modern Forms of Social Service.

Method: Syllabus method is best.

Results sought: Belief in and choice of a life of Christian self-sacrifice and service.

Another Curriculum

If the emphasis is put upon the Bible as a book to be studied, the graded scheme would work out somewhat differently.

PRIMARY

- Course 1. Old Testament Stories.
Course 2. New Testament Stories.

JUNIOR

- Course 1. Biblical Introduction.
Course 2. Old Testament History and Geography. Two years.
Course 3. New Testament History and Geography.

INTERMEDIATE

- Course 1. Old Testament Heroes, or study of Judges and First and Second Samuel.
Course 2. Life of Christ, or study of Mark's or Luke's gospel.
Course 3. History of the Early Church, or study of Acts of the Apostles.

SENIOR

- Course 1. Old Testament History: Principles and movements.

Course 2. The Teachings of Jesus and the Gospels.

Course 3. Study of the Books of the Bible.

Course 4. Old Testament Prophecy or Wisdom Literature.

Some of the Text-Books in Use in Graded Schools

PRIMARY GRADES, AGES 5-8

- The Kindergarten Sunday School, Frederica Beard. (Pilgrim Press, Boston.)
The Beginners' Course, International Committee, first and second years. (Pilgrim Press.)
The Beginners' Course, first and second years, Archibald. (Sunday School Times.)
Bible Lessons for Little Beginners, Haven. (Revell.)
Bible Lessons for Little Beginners, second series, Haven. (Revell.)
One Year of Sunday School Lessons, Palmer. (Macmillan.)
Love, Life and Light for God's Little Children. (Shallcross Pub. Co., St. Louis, Mo.)
Outline Course for Primary Grades, Pease. (Bible World for November and December, 1903.)

JUNIOR GRADES, AGES 9-12

- Old Testament Heroes. (Bible Study Pub. Co., Boston.)
Old Testament Stories. (Bible Study Pub. Co.)
Gospel Stories. (Bible Study Pub. Co.)
Stories about the Apostles. (Bible Study Pub. Co.)
Notes on New Testament Lessons, Beard. (Winona Pub. Co., Winona, Ind.)
Old Testament Stories with Manual for Teachers, Beard. (Winona Pub. Co.)
Old Testament Stories, children's series, Moulton. (Macmillan.)
Biblical Introduction for Children. (University of Chicago Press.)
The Bible Story retold for Young People. (Macmillan.)
The Patriarchs, W. J. Mutch, New Haven, Ct.
A History of the Bible, W. J. Mutch, New Haven, Ct.
Old Testament History. (Smith & Cadmus, Elyria, O.)
Life of Christ. (Smith & Cadmus.)
Old Testament Stories. (Young Churchman Co., Milwaukee, Wis.)
Life of Jesus Christ. (Young Churchman Co.)
Teachings of Jesus. (Young Churchman Co.)
Stories of the Bible, Chalmers and Lemon. (Rainbow Pub. Co., Manchester, N. H.)
Places of Interest in the Bible, Chalmers and Lemon. (Rainbow Pub. Co.)
Miracles of the Bible, Chalmers and Lemon. (Rainbow Pub. Co.)
Parables of the Bible, Chalmers and Lemon. (Rainbow Pub. Co.)
Life of Christ, Judge Hitchcock. (Katon & Mains.)

HOMEMADE COURSES FOR JUNIOR GRADES

- Old Testament Heroes, H. W. Gates, Leavitt Street Church, Chicago.
Life of Jesus, H. W. Gates, Leavitt Street Church, Chicago.
Great Men of Israel, Rev. F. Lynch, Pilgrim Church, New York city.
Life of Christ, Rev. F. Lynch, Pilgrim Church, New York city.
Bible Stories, Halliday, First Congregational Church, Oakland, Cal.

INTERMEDIATE GRADES, AGES 13-16

- Great Men of Israel, Blakeslee. (Bible Study Pub. Co.)
Life of Christ, Blakeslee. (Bible Study Pub. Co.)
New Testament Heroes, Blakeslee. (Bible Study Pub. Co.)
Three Great Apostles, Blakeslee. (Bible Study Pub. Co.)
Life of Jesus Christ. (Young Churchman Co.)
The Character and Teachings of Jesus Christ. (Young Churchman Co.)
St. Paul and the First Christian Missionaries. (Young Churchman Co.)
Old Testament History. (Young Churchman Co.)
Geography of the Land of the Bible. (Young Churchman Co.)
The Making of the Bible. (Young Churchman Co.)
Old Testament Stories and Life of Christ. (Young Churchman Co.)
Life of Christ. (Smith & Cadmus.)
History of Israel. (Smith & Cadmus.)
Lives of the Apostles. (Smith & Cadmus.)
Life of Christ, junior grade, Burnham. (Pilgrim Press.)
Life of Christ, intermediate grade, Hazard and Kilbon. (Pilgrim Press.)
Men and Women of the Bible, Chalmers & Lemon. (Rainbow Pub. Co.)
Great Eras and Events, Chalmers and Lemon. (Rainbow Pub. Co.)
Messages of the Books, Chalmers and Lemon. (Rainbow Pub. Co.)
Junior Studies in Life of Christ. (Meth. Book Concern.)
Life of Christ, Jr. Y. M. C. A. Course. (Int. Com.)

Y. M. C. A., 3 W. Twenty-ninth Street, New York.
Men of the Bible. (Int. Com. Y. M. C. A.)
Christian Teachings, Mutch.
Illuminated Lessons on Life of Christ. (Forbush, Underwood & Underwood.)
Doctrines and Duties, J. L. Keedy, Walpole, Mass.
Studies in the Life of a Modern Church, J. L. Keedy, Walpole, Mass.
Constructive Studies in Gospel of Mark. (University of Chicago Press.)
Constructive Studies in First Samuel. (University of Chicago Press.)
Via Christi, Hodgkins. (Macmillan.)
Bible Class Primers. (Scribner's.)

HOMEMADE COURSES IN INTERMEDIATE GRADES
Principles of the Christian Life, Guild, Leavitt Street Church, Chicago.
History of the Church, Professor Jernberg, Union Park Church, Chicago.
History of the Early Church, Prof. E. T. Harper, Tabernacle Church, Chicago.
Old Testament Characters, W. B. Forbush, Charlestown, Mass.
Church History, Lynch.
Christian Ethics, Lynch.
Leaders of the Ages, Lynch.
Old Testament Heroes, Keedy.
The Heroic Christ, Keedy.

SENIOR GRADES, AGES 16-20
Old Testament History. (Bible Study Pub. Co.)
Gospel History. (Bible Study Pub. Co.)
History of the Apostolic Church. (Bible Study Pub. Co.)
The Growing Kingdom. (Young Churchman Co.)
Church History. (Young Churchman Co.)
The Doctrines of the Church. (Young Churchman Co.)
History of Israel. (Smith & Cadmus.)
Bible History, Mutch.
Life of Christ with Harmony. (Int. Y. M. C. A.)
Sharman's Studies. (Int. Y. M. C. A.)
Constructive Studies in Old Testament Prophets. (University of Chicago.)
Constructive Studies in Life of Christ. (University of Chicago.)
Constructive Studies in Apostolic Age. (University of Chicago.)
Life of Paul, Burton. (Institute of Sacred Literature.)
Foreshadowings of Christ. (Institute of Sacred Literature.)
History of the Hebrew Nation. (Institute of Sacred Literature.)
Life of Christ. (Int. Com. Y. M. C. A.)
Advanced Course for Sunday Schools, Books of the Bible, Hazard and Fowler. (Pilgrim Press.)
Bible Studies, Dunning. (Pilgrim Press.)
Teachings of the Books, Willott. (Revell.)
The Guild Text-Books. (Revell.)
Supplemental Bible Studies, Sell. (Revell.)
Bible Study by Books, Sell. (Revell.)
Bible Study by Doctrines, Sell. (Revell.)
Bible Study by Periods, Sell. (Revell.)
Life of Paul, Stalker. (Revell.)
Life of Christ, Stalker. (Revell.)
Studies of the Man Paul, Speer. (Revell.)
Principles of Jesus, Speer. (Revell.)
Bible Class Handbooks. (Scribner's.)
Messages of the Books, Sanders and Kent. (Scribner's.)
Life of Jesus of Nazareth, Rhees. (Scribner's.)
Student's Life of Jesus, Gilbert. (Macmillan.)
Outline Bible Studies, Hazard. (Pilgrim Press.)

Waymarks of Denominational Progress

BY FRANCES J. DYER

"Let another man praise thee, and not thine own mouth," is a first-rate proverb. But the other man's praise, to have any value, must be founded on adequate knowledge. Therefore, as a loyal Congregationalist, I have collated a few facts, for the benefit of this other man and the larger public whom he typifies, which are necessary for any just appraisal of modern Sunday school work.

1. *Concerning the use of the Revised Version.* Who first had the courage to adopt it in Sunday school? We recall the timidity, not to say the prejudice, with which it was received by the rank and file of Christian people. The remark of the old deacon who affirmed that "the Bible which was good enough for Martin Luther is good enough for me," fairly represents the conservatism which prevailed. In the face of opposition, and the ignorance which knew not that Luther never saw the precious King James Version, itself a revision, our Publishing Society was among the first, if not the first, to lead the way in making the version of 1881 the standard for

study in our Sunday schools. The same progressive spirit has led, recently, to the adoption of the *American Revised Version*, which now has the principal place in *The Pilgrim Teacher*, and after April 1 will have in the entire Pilgrim series. When others saw that no harm resulted from the change they followed in our wake.

2. *The Home Department.* What is the history of this movement? Its origin and success are due largely to a Congregational layman, W. A. Duncan, Ph.D., field secretary of the society. Its growth in the last few years has been phenomenal. Today there are flourishing departments in Canada, England and India. In Bohemia a Home Class leaflet is published which goes to many families in Austria, Germany, Russia and even America. While the Russian censor rules out all evangelical papers, somehow he allows this to pass so that it is studied in the czar's empire by hundreds of Bohemians in their homes. With commendable foresight our Publishing Society put forth a body of literature whose quality led other denominations to seek supplies for their Home Departments from us. Thus, in this field of Sunday-school effort, we stand in the forefront.

3. *The Beginners' Course.* Who took the first step towards a graded system of study? At a meeting of the New Jersey Primary Teachers' Union in 1902 it was decided that the time was ripe for a new course of lessons adapted to children six years old and under. The idea met with opposition in certain quarters, and a sister denomination frankly admits that it lost money in the attempt to provide a suitable text-book. Our own books have been successful from the start and are used by three or four other denominations. The Sunday

School Editorial Association decided upon publication in common and chose our society as the one best equipped for this service.

4. *The Advanced Course.* The next step in the evolution of a graded system was the publication of a book for adults, the joint work of M. C. Hazard, Ph. D., and Prof. H. T. Fowler, Ph. D., of Brown University. Whoever will take pains to examine this latest text book of the Pilgrim series will be convinced that in point of scholarship and adaptation to the needs of advanced classes this modest volume has no peer.

5. *The Textless Quarterlies.* With an ear ever sensitive to the wishes of the Sunday school constituency this society was the first to give practical heed to the complaint that the Bible itself is neglected in the study of the lessons. To counteract this tendency it began the publication this year of two grades of text-books, senior and intermediate, in which the Scripture passage is omitted and the space taken with a helpful exposition. The favor with which these additional books are received fully justifies the wisdom of the experiment.

6. *The Pilgrim Teacher.* It is superfluous to give "the other man" points concerning the excellence of our magazine. The extent to which its articles are quoted by leading Sunday school and other periodicals, its increasing subscription list, its able corps of contributors, including such men as President Perry of Marietta, Dean Sanders of Yale and Professor Horne of Dartmouth, furnish the praise which our "own mouth" modestly withholds.

These few facts, undeveloped as they are, show that the Congregational Sunday School and Publishing Society is fully abreast of the times in its spirit and methods.

Happenings in Washington

By Lillian Camp Whittlesey

The Chinese Minister a Favorite After-Dinner Speaker

Midnight of Shrove Tuesday, 1904, marked the close of a social season neither unusually brilliant nor noteworthy. Most of the dinners and banquets to Secretary Taft were men's affairs, and the new Chinese minister divided honors with the ex-governor of our Oriental possessions. His Excellency, Chentung Liang Chang, has a fine bearing, a perfect command of the English language, and his after-dinner speeches are scholarly and thoughtful. Minister Wu was popular, and the present minister gives evidence that he will quite fill his place, while his broader knowledge of our country will deter him from some of the mistakes of his predecessor.

The legation is established in its new home built by the Chinese Government. It is of red brick, very plain as to the exterior. Having gables on each side of the two streets upon which it faces, it has the appearance of a row of houses. Each *attaché* of the legation lives by himself. Though they are all under one roof, they are as separate in their domestic life as if the building were an apartment house. In making a call and sipping tea at the Chinese embassy, you do not penetrate very far into the habits of life and thought of the keen, mysterious, inscrutable Chinese, but your soul is possessed with a sense of the stately dignity and deliberate courtesy which surrounds you. As an acquaintance of mine made her adieus from there the other day, a piercing voice called out from the *porte-cochère*, "Mamma, is this where the Chinese laundry man lives?" Everybody smiled, as the mother with crimson cheeks settled herself in her carriage by the side of her waiting four-year-old and laid her white glove over his ruddy face.

The President

Notwithstanding his tremendous responsibilities, the President looks perfectly well and

vigorous. He has a wonderful faculty for remembering names and faces, and if he can possibly do so, will take time to greet an acquaintance, particularly if he is from the regions of the Rockies and writes upon his card, "Merely called to pay my respects." Said a thoughtful minister the other day, after an interview with the President, "I like to think that that splendid physique has come about by a determined effort to conquer frailty, for in his youth President Roosevelt was a delicate lad." Is it not after all, this overcoming, this struggle with seeming fate that creates the man of destiny, rather than the grouping of events about him?

The Diplomatic Room

One of the most interesting rooms in Washington is the Diplomatic Room of the State Department. It is of fine proportions and has a beautiful outlook across the White Lot, to the monument and down to the river. The walls are lined with the portraits of former Secretaries of State. But the furnishings are decidedly shabby, even threadbare in spots. The messenger points with pride to the brown leather-covered chair at the head of the long table where the diplomats gather, and asserts that it is the chair in which President McKinley sat when he signed the treaty at the close of the Spanish War. It is worn, and shiny, fit only for some museum. I think that the foreign ambassadors as they rest their arms on the ragged arms of those old chairs must think of our representatives in other lands, trying to adjust their meager salaries to the pomp and circumstance of foreign courts, and reason that the people of the United States have been slow to apprehend a certain fitness of surroundings in diplomatic relations.

At the White House

Before long the cabinets in the corridor of the east terrace will doubtless be filled with specimens of china used during the different

administrations. This is Mrs. Roosevelt's idea. Her own portrait with those of Mrs. Madison, Mrs. Hayes and Mrs. Harrison are also hung here, people waiting in line to pass above to evening receptions have something agreeable and interesting to look at, and visitors who are shown only this portion and the East Room are pleased to see these pictures and the teacups their originals handled.

The renovation of the Executive Mansion is extending to the grounds. The outside changes will not need to be so radical as those within, but they will harmonize with the pure colonial type of the building. On Washington's Birthday the President and Mrs. Roosevelt were present at the planting or rather the transplanting of two trees on the east front, each lifted a spade of earth.

The City's Church Spires

This city has had a hard time with its church steeples. That of the Church of the Covenant

fell with a crash when nearly completed, but was restored. That of the New York Avenue Church blew off in a gale several years ago, and has not been replaced. The First Congregational Church is still unfinished, for the place where the steeple should grow is simply boarded over. Gen. O. O. Howard once said that he desired no better monument than the building of that spire. Within a few weeks the spire of the Luther Place Memorial Church burned up. The fire was a wonderful spectacle, like a great torch in the sky lifted above the statue of Martin Luther. The disaster occurred in some mysterious way when a large portion of the congregation were celebrating the birthday of their venerable pastor, Dr. J. D. Butler. The addition to the Mt. Pleasant Church has not yet reached a steeple, but the roof is rising, and in the meantime the membership is increasing so that the enlarged edifice will doubtless be filled as soon as completed.

by diplomacy or ironclads, the progress of civilization in all the far East, will be held back fifty years and the great nations of the West will suffer in proportion. The sympathy of Christendom should be given unreservedly to Japan in this crisis. She is under bonds to continue to exercise self-restraint and "to show to the world that she has heartily accepted the principles which underlie the civilization of the West," and if she succeeds—as she deserves, and I feel confident will do—she may be trusted to use her victory for the permanent peace and prosperity of all the East.

Let the people of the West give her every possible support. Especially let Christians stand by her churches, schools and orphanages during this fateful period. Thus far religious work has not suffered from the near approach of hostilities. On the other hand, the overhanging war cloud has tended to make men serious and ready to receive instruction. Missionaries, pastors, Christian teachers and other workers are taxed beyond their strength to meet the opportunities of the hour. But actual war will close purses and perhaps in some cases churches. Orphans and invalids will increase in number while gifts to local charities will inevitably fall off. Hard times are clearly ahead. Rally, friends of the West, to the support of this frontier line of Christian civilization along the coast of Asia!

Okayama, Japan, Jan. 29.

The War as Viewed by a Missionary in Japan

A Ringing Appeal for Sympathy

By REV. JAMES H. PETTEE, OKAYAMA

[We have just received from our valued regular correspondent in Japan this letter written Jan. 29, on the eve of the declaration of war. It reflects so accurately the main conditions and issues at the present moment that we print it as an important contribution to an understanding of the situation.—EDITORS.]

War appears to be inevitable. I write this deliberately and in face of the present fact that the Russian emperor and the world's stock exchanges are today predicting a peaceful settlement. But neither of these parties fully realizes the temper of the Japanese nation nor the tenseness of the strain which Russia's haughty bearing and shilly-shallying dilatoriness have produced. The day has gone by when good natured but unmeaning promises by the great northern Power will suffice. Her credit in such goods is not marketable in Japan even though it may be in some quarters of the West. She must do something more than speak fine words and do it promptly or the bullets will fly.

Perhaps the sentiment of the saner portion of the people will best be shown by the following quotation from one of the most level-headed Japanese journalists in the land, the editor of *The Japan Times*. "The way before us is so clear now, and the unanimous wishes and aspirations of the people are sufficiently well known to those charged with the direction of affairs at this unique juncture, that we entertain no doubt whatever that the Ministers will not fail to act as they are ardently expected to act. The same confidence seems to be felt by the public at large; for the remarkably calm and quiet tone of popular feeling in the midst of the most momentous crisis ever experienced by the present generation of the Japanese cannot otherwise be accounted for."

Preparing for the Struggle

The Japanese papers have ceased to discuss suggestions of peace and forms of an ultimatum. They are advising the government how best to declare war so as to help Japan's prestige or by what special taxes to raise the needed sinews of strife, and are urging the people to give soldiers and sailors a hearty send-off. They report and commend such instances of loyalty as that of the mother who told her son she did not expect him to come home alive and that if he killed only one Russian there would be no gain. He was not to give up until he had slain at least five or six and he need have no anxiety about the future of his family. Women of the nobility under the leadership of H. H. Princess Kanin, Princesses Iwakura, Tokugawa and Shimazu, Marchioness Oyama (well known in America, where she was educated) and others high in

influence have organized a Ladies' Patriotic League with a view to rendering aid to the relatives of those who may fall in action and caring for the sick and wounded.

Red Cross nurses have been instructed to be ready at a moment's notice and to be impartial in their ministries, caring alike for friend and foe; many army officers, counting on a rise in pay as soon as the conflict opens, have been spending money freely; army and navy men are quietly disappearing, not even their own families knowing their present location; the Imperial War Council has already been organized and held two sessions; the government has chartered sixty transports, which presumably are not lying idle; hundred yen subscriptions to the war fund are pouring into the treasury and there is hardly an advocate of peace in the land. Under these circumstances it will be a miracle indeed if war is averted.

What This Struggle Means

Japan is fighting a mighty battle. What is it all for? In a word, for the freedom and unfettered progress of the Orient. She regards the advance of Russia as a menace to her own national life and to the normal development of new Korea, new China and the new Manchuria. Journalists and the people at large cannot forget Russia's despicable act in 1895 in depriving Japan of her rightful gain after the China-Japanese War and later herself coolly taking possession of the same territory. Many, but not the nation as a whole, would go to war simply to retake Port Arthur. If free trade and Chinese suzerainty in Manchuria could be guaranteed Japan would ignore the past and make no dispute over land north of the Yalu River. But confidence in the good faith of Russia's promises has been completely destroyed.

Russia paralyzes trade and hinders progress. Her ideals may be high, but she is so hampered by her hugeness, her semi-barbarous conditions and her formal rather than ethical type of religion that she is a hindrance rather than a help in civilizing the far East. She is already out-classed by nimble, audacious, energetic Japan. Her plea that she is standing for Christianity and the dominance of the white race as against Buddhism and the "yellow peril" makes her and all nations of the West that sustain her in these views a reproach in the East. She is dragging the stars in the mud instead of lifting a chariot to the skies.

Judged by performances on the stage of the farther East, Japan is more Christian than Russia. She is a safer custodian of the interests of these wakening nations. I do not hesitate to affirm that if Russia wins, whether

On to Jerusalem

THE WORLD'S FOURTH SUNDAY SCHOOL CONVENTION

By REV. J. ADDISON SEIBERT, WORCESTER

The first convention was held in London, in 1880, the second in St. Louis in 1893, the third in London in 1898, and the fourth will be held in Jerusalem, April 18 to 20, 1904. "Easter morning, at the Saviour's tomb, in Jerusalem, 1904," was the reply of Mr. W. N. Hartshorn of Boston when the committee were discussing the place of meeting at Chicago in January, 1902. What may have seemed like a dream to many then will become a reality when about eight hundred delegates from every state and territory, from Canada, British Columbia and the Provinces, sail from New York March 8 on the Grosser Kurfürst.

THE TRIP

The trip will occupy seventy-one days and include, besides the convention, stops of from one to six days at points of interest in the Mediterranean countries—Madeira, Gibraltar, Algiers, Malta, Athens, Constantinople, Smyrna, Beyrout, Palestine and Egypt, Naples, and Villefranche. Most of the delegates will spend seventeen days in Palestine, seven days being consumed in the overland trip and ten days in and around Jerusalem at the time of the convention. Both the world's committee and the tourist contractor, Frank C. Clark, have worked hard to make the provisions adequate and the trip successful. Many said there would be over-crowding; that Jerusalem could not furnish ample accommodations; that there were not enough conveyances in the Holy Land to escort such a company on the proposed trips, that there would no doubt be disturbances in the sultan's dominions and an epidemic of the cholera in the convention city.

But our good ship, which often carries two thousand on her regular Atlantic voyages, is limited to eight hundred (all first class); tents will be taken along with ample capacity for the meetings and pitched outside the city near Calvary, while the convention has been organized into a great institution able to take care of itself; small sections of parties will see sacred sites on different days, contract arrangements having been made for the "right of way" of our delegates; present conditions indicate that the cholera is not to be feared as it

has entirely disappeared, and the sultan will probably have good sense enough to postpone any designs he may have in mind until we return.

ON BOARD SHIP

There will be a continuous convention after the ship leaves New York, but care is being taken not to make the trip too strenuous. Lectures by experts will be spiced with entertainments, and informal "sings" as well as classical programs are provided. Camera, musical and other clubs will be formed for the mutual profit and pleasure of the delegates. A number of distinguished missionaries will be on board to contribute their knowledge and experience for the benefit of all, among whom is Dr. Henry H. Jessup, returning to Beyrout to add yet more to his forty-eight years of veteran service in Syria and Palestine. The general plan en route is to have lectures and informal talks a day or two before each landing on the places to be visited by those intimately acquainted with these countries, arrangements also having been made with missionaries and representatives of educational institutions on the field. The extended conferences on board ship will emphasize the details of Sunday school work at home and related missionary efforts abroad.

THE DELEGATES

Many are prominent workers. Among them are: C. G. Trumbull of the *Sunday School Times*; Dr. John Potts of Toronto, chairman of the International Lesson Committee; Rev. G. B. F. Hallock, D. D., of Rochester; Rev. Wallace Nutting, D. D., of Providence; International Secretary Marion Lawrence; Mr. W. J. Semelroth of St. Louis, editor of the *World Evangelist*; Field Workers Mrs. Mary Foster Bryner and Mr. W. C. Pierce of Chicago. It will be a liberal education in itself to travel with nearly a thousand picked Christian workers for two months and a half! Some two hundred English delegates have also chartered a ship and will meet the American delegates at Jerusalem. Prominent among them as speakers are: Rev. W. L. Watkinson and F. F. Belsey, Esq., of London; Right Rev. G. F. Blyth, D. D., bishop of the Church of England in Jerusalem and the East; and R. A. Stewart MacAlister, superintendent of Gezer excavations.

THE TENTATIVE CONVENTION PROGRAM

This blends the spiritual, educational and missionary elements. It includes: Historical Studies of the Land, Customs of Syria as Illustrating the Bible, Missionary Work in and about Jerusalem, Footprints of the Great Physician, Fulfilling the Great Commission, Devotional Services at Olivet and Calvary, Conference with Egyptian Missionaries. A short convention will probably be held at the Coliseum in Rome on the return trip.

The music for the convention and cruise will be in charge of Mr. F. H. Jacobs, known as the singing evangelist with D. L. Moody. This work was at first intrusted to the late Prof. William B. Chamberlain of Oberlin, who entered heartily into the task of compiling a manual of worship especially for the convention and trip. From his own experience and consultations the list of hymns had almost been completed when he suddenly departed to the New Jerusalem. But the Jerusalem Manual of Worship will be published and a copy presented to each delegate for use, the volume being reverently dedicated to the memory of Professor Chamberlain.

If you have doubts that trouble you very much do not try to solve them at once. Hang them up in your study for a while, and attend to things that you have no doubt about. By and by, when you have leisure, and feel so inclined, take your doubts down. Very likely you will find, when you attempt to examine them anew, that they have settled themselves. —Horace Bushnell.

Problems and Encouragements

What is your greatest problem? What is your greatest encouragement? These questions we sent on a return postal card to number of superintendents in different parts of the country, and below are their replies.

1. Indifference on the part of young people between sixteen and twenty-one as to the duty and privilege of open confession of Jesus Christ.

2. The readiness with which children between eight and sixteen express a desire to confess Christ, coupled with the work of the faithful teacher. EDWIN E. SMALLMAN.
Park Street S. S., Boston, Mass.

1. To secure thorough study of lesson by pupils before coming to the class.

2. The cordial spirit of co-operation on the part of pupils and teachers.

GEORGE A. COWEN.
Central S. S., Jamaica Plain, Boston.

1. To secure earnest, spiritual teachers.

2. The large number of scholars who signed cards last Sunday, our Decision Day. With about 460 attendants, 130 to 140 manifested a desire to lead a Christian life.

GEORGE S. MARSHALL.
First S. S., Everett, Mass.

1. To get adult church members interested.

2. The juvenile class.

Wells, Me. CHARLES F. SPILLER.

1. How to retain young men and boys in the Sunday school.

2. Additions to our school.

Francesstown, N. H. GEORGE E. DOWNES.

1. Lack of personal responsibility on the part of many teachers and scholars, resulting in irregular attendance, excuses why they cannot attend taking precedence over those who they should.

2. That the pastor and some teachers and scholars are to be found in their places every Sunday, rain or shine, with lessons well prepared, which means success.

W. G. EVERETT.
Franklin Street S. S., Manchester, N. H.

1. To get scholars of all ages to become more interested in Bible study and to make use of best helps.

2. Throwing aside fixed ideas and accepting advanced teaching, especially the new method of explanation in *The Congregationalist*.
Pittsford, Vt. A. D. TIFFANY.

1. How to secure regular attendance of present members and to get into the school children of non-churchgoing families.

2. That a few are deeply interested in the school, the lessons and their historical setting.
St. Johnsbury, East, Vt. F. A. HOVEY.

1. Teachers: How to get them at all; how to get them well qualified; how to have them regular; how to keep them interested.

2. Scholars: Especially boys, who are regular, interested, influenced and influencing others.

Peacedale, R. I. R. G. HAZARD.

1. How to make the older members of the church realize that they have any duty or responsibility connected with teaching or other service in Sunday school, or that such as are parents have any for the attendance or interest of their children.

2. That a few among the classes above still recognize their duty, and that the church still receives additions from the school.

Park S. S. Norwich, Ct. B. P. LEARNED.

1. How to get and keep boys between fourteen and twenty-one.

2. That the scholars are taking hold of the work and studying the lessons.

Hamilton, N. Y. EDWARD B. SIMMONS.

1. How to secure more and better study of the lesson.

2. That with the present crude methods attention and attendance are as good as they are.

J. J. MCWILLIAMS.
First S. S., Buffalo, N. Y.

1. To secure teachers and hold scholars from fifteen years upward.

2. A system of grading adopted last June. And a system of substitute teachers by which each class has a teacher and an assistant.

HOWARD N. STANLEY.

First S. S., Marietta, O.

1. Inefficiency of teachers and officers and indifference of church members to Sunday school work.

2. Earnest work in lesson preparation and interest in Bible teaching through our helps.

Waukesha, Wis. S. B. HARDING.

1. To procure competent teachers for permanent work; also a classification satisfactory to both teachers and pupils.

2. Increased attendance and apparent interest maintained.

Mayville, N. D. SAMUEL FERGUSON

1. Securing enough able, devoted, safe and tactful teachers.

2. Appreciation of novel features when showing careful preparation and judgment.

Huron, S. D. BAYARD E. BEACH.

1. The problem of the seventeen-year-old, and how to maintain his or her interest—particularly his—in the Sunday school.

2. Growing appreciation on the part of the Church of the vital relationship between Church and Sunday school.

J. H. THOMPSON.

United S. S., New Haven, Ct.

1. How to bring scholars that seem "almost persuaded" to definite and public committal of themselves to Christ. The majority of the teachers doubt the wisdom of Decision Day, as does the pastor.

2. The genuine interest of the majority of the teachers and scholars.

South Berwick, Me. JANE SEWALL.

1. Securing a reasonable amount of lesson preparation.

2. That women, men, girls and boys attend the school in large numbers, with comparative regularity and undoubted interest.

CHARLES C. MILES.

First S. S., Peoria, Ill.

1. To secure Christian teachers who will emphasize salvation rather than the educational phase when presenting the weekly lessons.

2. That our boys and girls have advantages in Bible study that their parents did not have; that its influence is evident. They know when they transgress God's law; surely some of their parents don't.

Scribner, Neb. HOWARD VAN DEUSEN.

1. To secure and hold an adequate corps of qualified, progressive, consecrated teachers.

2. That we have and can influence a large number of boys and girls at the most important period of character building.

MRS. W. C. MERRITT.

First S. S., Tacoma, Wn.

1. Our heaviest lift is in getting regular attendance of those enrolled; lack of interest and attendance on part of the older church members.

2. Contributions are increasing; pupils are more prompt and give better attention.

Ottawa, Ill. H. TOLER SWIFT.

1. Insufficient classroom accommodations for young people and adults, resulting in losing large numbers of these from our membership.

2. Sixty new members reported during the last three months; eleven young people uniting with the church at the next communion, and an apparent deepening increase of spiritual interest.

JOSEPH KING KNIGHT.
First S. S., Hyde Park, Mass.

In and Around Chicago

Reception at the Seminary

Tuesday evening, Feb. 23, the faculty of the seminary and their friends gave a warm welcome to Dr. Youtz, who has been invited to be lecturer on systematic theology. In spite of the cold the attendance was good. It was evident that severe as is the loss of Dr. Mackenzie, there is no disposition to criticise his decision to go to Hartford, but a determination to make the best of it, and to push forward the work here with all possible energy. Dr. Youtz has been preaching at Hinsdale to Dr. Brodie's former people, and has given great satisfaction in this difficult place. He will begin his lectures early next month and, it is hoped, will prove to be the man for a chair which has been honored by such occupants as Dr. Joseph Haven, Dr. Boardman and President Mackenzie. The seminary has had an unusually good year. Thanks to the wise management and untiring energy of Dr. George, the president, the seminary will close its year without a deficit and enter upon another year with brighter prospects than ever.

Evening Work at Moody Institute

President Fitt is anxious to render the Bible Institute as useful as possible, and therefore provides for an evening course of study in order to reach people who could not otherwise receive the instruction they desire. The winter term extends from Jan. 5 to March 11, and the spring term from March 15 to May 27. Lectures are given on Old Testament Book Studies, Bible Doctrine, Methods of Church Work, and by Prof. H. M. Scott of our own seminary on Church History and Missions. Dr. Henry T. Sell gives a course of lectures on Biblical Introduction. He has also given the students of the institute and their friends the pleasure of hearing his lecture on The Catacombs of Rome. Announcement is also made of the speedy appearance of another volume from his pen, entitled Bible Studies in the Life of Paul.

Good Fortune for Armour Institute

Mr. J. Ogden Armour has added to previous gifts the further sum of \$250,000 for the purchase of the block immediately north of the present buildings for an athletic field and as a site for additional buildings. The students now number 1,400, and are increasing every year. As a school of technology it has acquired a first-class reputation. Its engineering department is always crowded, and yet is unable to send out thoroughly trained men as fast as they are wanted. Dr. Gunsaulus has demonstrated the need of the institution over which he has so long and so successfully presided, and the Armours, mother and son, who have already put not less than \$3,000,000 into it, are exhibiting as deep an interest in it as did its founder, the husband and father.

Matters at the University

There has been some excitement in university circles caused by the fact that the trustees did not present for reappointment the name of Oscar L. Triggs, whose three-year engagement as instructor in English Literature will expire the middle of this year. Professor Triggs has made himself famous for his criticism of Longfellow and his declaration that nearly all our hymns are doggerel. He has also said that men like Rockefeller are as great as Shakespeare and should be compared with him. He has been popular with the students, who always crowd his courses, for however radical or strange his opinions there is always a great deal of curiosity to hear what he has to say. There has been no restriction placed on his utterances, but evidently the trustees have felt that inasmuch as the head of the department did not recommend him for reappointment it is wise to let his connection with the university cease with the completion of the present engagement. Friends of President Harper are somewhat anxious over the

state of his health. He has been threatened with appendicitis, and although his physicians permitted him to go East a few days ago, the journey proved too much for him, and the relapse from which he appears to be suffering may prove serious. The new buildings which have only recently become available for use are proving their value to the university every day. Still the demand is for more and indeed it is difficult to see why the demand is not justified by the pressing needs.

Western Reserve University

This institution now has its various affiliated schools and the university proper about 1,200 students and the number is constantly increasing. The endowment is increasing by about \$200,000 a year though this is far below the needs. An arrangement has been made by which a student can take a part of his course in Adelbert College and a part of it in the Case School of Applied Science. This course may be completed in five years and will secure both the literary and the scientific degree. Three years are to be spent in the college and two in the scientific school. In this way it is hoped the narrowness of a merely technical training will be avoided, and that efficiency in practical affairs will be secured for the college graduate. The library school, founded by Mr. Carnegie, will open its sessions at the beginning of the next academic year. While an integral part of the university it will have intimate relationship with the public library system of Cleveland. In this way the school bids fair to be of great value to the city in which it is established as well as to those who come from a distance in order to enjoy its advantages.

Those Responsible for the Iroquois Fire

After long and careful deliberation the Grand Jury has found true bills against five men. There are eight bills in all, two each against three of the men, one each for the others. Mr. Davis, the senior manager of the theater, is charged with manslaughter. So is Mr. Cummings, the stage carpenter, and also Mr. Noonan, the business manager. The building commissioner, Mr. George Williams, is charged with malfeasance in office and direct accountability for lack of protection in the theater, and Mr. Loughlin, building inspector, is charged with palpable omission of duty in his investigations of the theater. While it admits that direct evidence against others is insufficient to justify indictment, the jury declares that this awful visitation of grief and sorrow "might have been spared by greater vigilance and fidelity to duty on the part of public officials and by prompt and strict enforcement of the laws." And yet Mayor Harrison says, in spite of this finding by the Grand Jury, that Building Commissioner Williams is the best commissioner the city has ever had. There is certainly a demand for the work of the Citizens' Committee, whose chief object is to urge the prompt and strict enforcement of the laws.

Chicago, Feb. 27.

FRANKLIN.

Biographical

REV. AMOS DRESSER

Rev. Amos Dresser died in Lawrence, Kan., Feb. 4, aged ninety-one years. Born in Massachusetts he became in 1830 one of the first pupils of Lane Seminary and was among the members of the Anti-Slavery Society which was suppressed by the trustees. Mr. Dresser was one of those who migrated to Oberlin, as a result of the suppression, and thus became connected with the formation of two great educational institutions. He continued to lecture and work for anti-slavery till 1839, when he went as missionary to Jamaica. Impaired health compelled his return to America, and he held pastorates in Ohio, Michigan and Nebraska, engaging actively in home missionary work in the two latter states.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

March 6, Sunday. *Christian Precedence.*—Mark 10: 35-45.

This rule of eminence by ministry is not a makeshift, it is a permanent joy and health of soul. It is not temporal only, it is eternal. We are not to humble ourselves by serving here that we may at last get rid of service. The disposition to helpfulness is intrinsically good. This is also the ideal of an earthly king, of fatherhood and motherhood. We need not worry about honor; if we think of helpfulness, others will take care for love.

March 7. *Bartimæus.*—Mark 10: 46-52.

He was a mere blind beggar, but he had a voice to cry. Jesus always had time for compassion and never failed in his response to faith. Beware of discouraging the beginnings of religious seeking in others, as this crowd tried to silence the cry of Bartimæus. That is the very opposite of the character of God, who will not break the bruised reed nor quench the smoking flax. It is Christlike not to be hurried when a brother man needs help.

March 8. *The Entry of the King.*—Mark 11: 1-10.

This was a deliberate fulfillment in detail of prophecy. We cannot imagine that Jesus did not have the picture of Zechariah in mind, or that the people did not also think of it. His time was come—and with it the time of Jerusalem. God's time is always our opportunity—it may become our judgment.

March 9. *The Barren Fig Tree.*—Mark 11: 11-14.

Men who buy cordwood or cut down trees to burn have found fault with Jesus. Is cordwood more noble than a parable? The story goes to show that Jesus was not omniscient. He did not know whether the promise of the leaves would be fulfilled in fruit. The picture is consistent. He would not make bread for his own hunger, he would not extend knowledge for his own convenience. His swift, unspoken comparison of the fruitless tree with the fruitless nation shows the thought that held possession of his soul.

March 10. *The Temple Cleansed.*—Mark 11: 15-19.

This was the act of a king. The chief priests and scribes had a financial interest in the temple booths. The covetous priest is a familiar figure in history. Their misuse of the temple was an open scandal. The cleansing for the moment put the people on his side and held the hatred of the authorities in check.

March 11. *Faith and Forgiving.*—Mark 11: 20-26.

A tree has no moral responsibility; it was not a punishment which Jesus inflicted, nor does he directly draw the lesson of fruitfulness from the withering of the tree. He speaks of faith. But lest his disciples should think to use this power of faith in wantonness, he appends that duty of forgiving which is always the prelude of effective prayer. We must be like God in love and mercy before we can be trusted with God's power. Compare Simon Magus [Acts 8: 17 ff.] who wished to buy the power of God for selfish use.

March 12. *Silencing the Pharisees.*—Mark 11: 27-33.

Their traditionalism demanded a human authority for teaching. God was at the end of a long chain of rabbis. But traditionalism was just what Jesus came to do away. He brought men individually face to face with God. John the Baptist had also been outside their closed circle of tradition; he tested them by John, who had expressly testified of himself. If they had feared God they must have acknowledged John's message—but it was men they feared.

A Case of Sardines: A Story of the Maine Coast

By Charles Poole Cleaves

CHAPTER IX. LIGHT FROM "HEAVEN"

Sacrifice is the first element of civilization.—W. D. Howells.

There was to be a lawn party at Captain Noah Sinnett's residence, situated in that part of the town socially and typographically elevated, and designated as "Heaven" by the factory hands, who felt the gulf lying between in proportion to their own proximity to "The Acre," or, in the original and more lengthy term, "The Devil's Acre." How far that gulf was social and how far moral, how far real and how far imaginary, depends somewhat upon personal acquaintance and the point of view.

It is the privilege and function of the pastor in small communities to serve as a social priest and carry his incense to formal and informal affairs. This privilege and function are not limited or dependent upon acquaintance, influence, social gifts or caste. Shepard's acquaintance and friendships were necessarily of slow growth from the extent of his parish and the great diversity of his work; and the comparatively brief period of his pastorate had not given him large acquaintance apart from his church and the factories.

The invitations included me among the guests. It was one of those delightfully open-hearted socialities that are impossible in larger social circles. A country where profusion is characteristic of fresh air, scenery, sunshine, fog, salt water, consanguinity, and good red herring, makes a stint of acquaintance impossible in the circles of any class. In fact I saw so many informal greetings that I wondered if there were really any lines of social caste between the up-town and the down-town of Echo Bluffs.

When I found myself at liberty after a few delightful chats I cast my eyes among the Japanese lanterns that lit the lawn and the rambling piazza, expecting to see some of the forms that had become familiar to me. I caught glimpses of them here and there, and was reassured by recognizing a dozen connected with the sardine industry in office or shop; a fact which, as my acquaintance was limited, implied that there might be many more.

"There's a 'case of sardines' here, Shepard," I said complacently, as I turned at his side.

"Yes," he answered somewhat hastily with a frown at my innocent sally, and turned to exchange greetings with a new comer approaching with Captain Sinnett.

"Now, doctor," said the captain, turning to me—he had a slow, deep, hearty voice, as robust as his physique—"you're here to see the people, and the only way to see them by lantern light and moonlight is to talk, you know. But I want you up on the lookout first. Haven't been up there by night, have you? No? Well, come up and see the sights."

I followed him to an arbor built on a knoll west of the house. Shoreward the grounds were free from trees and shrubbery, and an arc of the horizon swept around the distant sky. The moon was too young to dim the starlight or the numerous lights that shone up from the town or on the water. A quarter mile down the shore the "Resurrection," evidently over-freighted with fish, twinkled its lamps, and a long cloud of black smoke wound from its furnace-stack. Through the town the homes and business blocks were more closely grouped, and the night view added to a sense of compactness.

It was the seaward view that swept me with a sense of breadth and beauty. The rugged cliffs mounted upwards on opposing shores toward the sky, and the islands sailed on the smooth tide. The lighthouse opened and

closed its great eye with drowsy regularity. Around the Point the lights of an out-bound steamer gave the only sign of life and motion. The scattered lamps of a far distant sailing fleet hung as apparently motionless as the stars above them. So much did the sea seem a part of the sky that my eyes swept upward to the stars.

"Ay, I don't wonder you look up," said the captain, bluffly. "'When I consider thy heavens the work of thy fingers, what is man?' Eh, doctor?"

"That's my own question," I answered, after hesitation. "Here we are, two of us, such as we are, thankful for life and such scenes as this. And there's the factory, down the 'Acre,' with another class of creatures. As to that, what is man—any one of us? But"—

He laughed, shrewdly guessing my thought. "There's a mighty difference, isn't there, doctor? Interested in 'em, are you? You cruise about with the minister, I see. Didn't you see enough mud in the city?"

"Shepard has the interest," I replied, hastily; "I've no fancy for mud here or elsewhere. Ordinarily I have as little as possible to do with it. But I am idle now, or was until Shepard took possession of me; and I confess I should like to know more about the sort of life you have here."

"Well, sir, come down now, and let somebody else talk. You'll find talkers enough, and when they get through, if you want any more information come to me. I'll talk then till the moon sets! Captain Stevens, Dr. Dee of New York. Tell him about sardines, will ye, while I help the women."

"Dr. Dee? I'm glad to meet you." Glorious view on the hill, isn't it? Yes, I'm a sardine manufacturer," he said, answering my inquiry. "What do you want to know?"

"All about it," I replied; and when he had rehearsed the interesting points of the history of the industry, and the statistics of the last year's pack, I opened the chief subject of my interest with the question: "Who are the employees? From what people, I mean, has this industry drawn as it has developed?"

"O, more than sixty per cent. of the help employed here now came from out of town, and more than half of those are from the Provinces. There are some French, some Armenians, as you probably noticed. There are some good families, some riffraff. When cotton mills and shoeshops in the nearer cities close it sends a raft here. Our own people of the farms near by have come to the shops more or less. I'm sorry. They neglect the land, and the novelty of the life makes it bad for farmers' children. The trouble with the whole business," he exclaimed, "is its effect upon character. We don't make it so. But how can we make it otherwise?"

"Now this is just what I want to learn," I said, with an idea that a definite source of reliable opinion had been found; "I want to know what a factory owner thinks. Is it the business or the people that makes possible the 'Devil's Acre,' and a dozen or more of grogshops, and winter poverty in this glorious country and wholesome climate?"

"Well"—he paused, thoughtfully—"it is both. The work is irregular. The wages are good; not as they were ten years ago, but any family can earn enough in a good season. But it's the old story of nature from the red squirrel to the Indian—soon got, soon gone. Why, there's Sam Tophet," he exclaimed, warming with the subject; "he was a fast sealer. My cashier paid him, several seasons ago, an average of forty dollars every Saturday night—more than any one earns now. If he came back by Monday noon it was a sure sign that his money was gone. And when

winter came he shipped for sea without a reefer or a sou'wester.

"The boys and girls who cut fish—well, they're children. If their parents didn't spend their money for them of course they would spend it, because they are children. And some are bred in bad company and apt to grow to weeds.

"There is not much winter work in this town. Men are out of the habit of winter working. They earn so much in summer that they won't work for low wages in winter. It's astonishing! They put up with misery and cold, and whistle in their shanties, and think about the next season when it'll be warm and there'll be plenty of money. The church and the business men helped families one winter who had earned twenty to forty dollars a week the summer before. That was when the business was better than now, too. But it's of no use. I can't do what I'd like, and some owners don't care. We run the business; we pay wages. Mind, there are good families, economical souls, saving their wages and doing well. How can we lug the rest?"

"That's a good point," I said with a sense of satisfaction. "You can't do it all. I notice some of the help here tonight. That shows a friendly feeling."

Hestared. "Here? Tonight?" He laughed, softly. "Those are 'our own folks' as we call them, as good as any in the town, only poor. Yes, they are here. It isn't money that makes a difference here. It's blood, man, it's blood! These folks are all right."

"But how is it," I asked somewhat bluntly, with a strange light breaking upon me, "that they don't become as bad as any others?"

"Bless you, there's better stuff in them. Besides, they're not limited to bad company. As long as they behave themselves and do credit to their families they can go with the best. That keeps them in line. If they didn't toe the mark—well, they might slip out. But"—

A bevy of laughing girls swept us down to the veranda for the music and charades, and as the gay moments sped by, the sense of freedom and beauty brought by the social mingling in the broad out-of-doors under the great dome of the starlit sky brought an exhilaration that seemed more spiritual than the ordinary intoxication of brain and blood in social gayeties of the city. It was to me, accustomed to systematic functions both in profession and recreation, the opening of a new paradise.

When I found myself beside Mrs. Gray, introduced by one of the social scene-shifters, and we sat where the factory lights flung their twinkle from below, I recalled my recent and unfinished conversation with Captain Stevens, and revived the topic. Mrs. Gray proved to be one of those guileless souls who, whether from much knowledge of humanity or little, seem to welcome creation into the spacious apartments of her heart. Indeed she reminded me of a remark of Nat Murray, relating to an aged and well-known deacon of a neighboring town. "The Lord could use him in the church, mebbe, but as far as town office was concerned, the devil could cheat him and the town too. It never occurred to Deacon Abbott that it was possible for a man to lie."

I sounded her cheery and sympathetic soul, and she regaled me with delightful stories of children who sometimes thronged at her home from certain families of the factory workers, and pleasant and agreeable accounts of sundry personages of her acquaintance who worked in the odor of oil and fish. But she turned with grief to the lamentable conditions that were as hopeless to her as to me—with this difference,

that she sympathized and I did not, save for an uneasy feeling that there might be a weakness in Captain Stevens's argument that the native race was born of better stuff, and native character was kept pure by contact with good society.

A portly son of Echo Bluffs, revisiting after long absence, joined us.

"Now see here," said he, puffing his cigar with easy self-assurance, "I was born here, you know. Maine's a good place to be born in. It's a good place to get away from, as early as you can—the sooner the better, and keep away from your hailing port. It was all very well here when I was a boy, when men owned their farms and their vessels. But this sardine business has killed all my respect for the community. I wouldn't put my foot in one of those buildings. Why, I should carry the smell to Philadelphia! I only wonder that the inhabitants aren't born with turned-up noses."

Whether it was the look of discomfort called to Mrs. Gray's face by the waft of tobacco smoke as he turned away, or the no less despicable odor of gross disloyalty to his native state, I found myself in closer sympathy with her.

"For all that," she said with gentle, quiet dignity as the heavy form disappeared, "a man is a man—and a brute is a brute. I've no doubt there are factory girls here too good for him. If we knew them better we might appreciate them more. When I think of Grant Hamilton I ask, Can we expect the boys of the sardine shops to do better than he?"

"Don't you suppose, sir," she said, laying her hand upon my arm, "that there are many girls who came from Christian homes and boys who haven't forgotten their baby prayers? I can't go to the factories. I don't know what I can do except with my neighbors and their children who come to me. But they tell me things that make me sad. What are we doing? Are our people really better than they? Where is Grace Sawyer? She came from one of the best of homes. A wife's company is no match for bad companions if a man keeps among them day and night. She found it was so; and it killed her. Look at Grant Hamilton, I say!"

"Hamilton? Hamilton?" I repeated, with a dim recollection of a name heard about town, and the impression of a face, "who is he?"

"Grant Hamilton? He was one of the best boys in the town. His father was Captain James Hamilton. Grant had a good home and I used to think his parents governed him just right. They were proud of him when he came back from college, all ready to do business in Echo Bluffs, and we were glad there was one smart boy willing to stay in his own town. Then he found one of the best of wives. Have you seen her? Look!"

She pointed towards a group of lively talkers surrounding a woman whose fine features and natural dignity lent remarkable grace to a girlish vivacity that possessed her in conversation. Yet in a moment of repose her features wore a maturer expression as of experience or sorrow. In the hum of other voices and surrounding laughter the conversation was indistinct. I watched the play of her features. They were easy to read. Life and death combine to make many such features in social life. But her countenance was not a social mask. There was more evidence of nobility of soul struggling with disaster than of sorrow clinging to gayety.

"Ah," said I, "what happened?"

"Drink! Except his cousin he was our smartest business man. He was generous, too. When three of the factories burned he might have bought the lots and controlled the business. But he loaned money to the owners and helped them start new factories. He was proud of his family. He would help the poor; but as for their souls—he laughed when I talked with him about the saloons. 'Ah, Mother Gray,' he said, 'we'll take care of ourselves. We've enough to do in that.' Now the saloons have him!"

"O, I recollect," I said; "he's the man of whom Shepard spoke, who took medical treatment last winter for his liquor habit. Takes it for granted he is cured and is doing well, I understand."

She sighed. "I hope so, but I don't know. He always picked his company. But he picked for gayety and pleasure and business. If he had helped make better men and women, their society might help him now. Who are his comrades tonight? Where is he? His wife doesn't know. She hopes he will come home sober as he has for five months. But she may go home and wait for him till morning, as she has done many times in the past."

"I knew the druggist, Jerry Phail, in Highton," she continued; "I begged Grant not to rent his store to him. 'I'm afraid of him,' Mr. Hamilton," I said; "he'll be no help to the town." He laughed; I remember just what he said: 'Business is business, Mother Gray. He wouldn't oppose the saloons; now the saloons have him.'"

There were movements on the veranda and conversation ceased. We heard the sound of the piano where it stood by the open bay-window. A young soprano stood under the lighted awning and brightened a half-hour with popular songs. But I confess to a feeling of disappointment when her voice, which was merry with a touch of brilliancy, attempted some of the classics and presented The Bridge, with a vivid lightness that made impossible any conception of the great power and pathos of the author's words:

For my heart was hot and restless
And my life was full of care,
And the burden laid upon me
Seemed greater than I could bear.

As long as the heart has passions,
As long as life has woes.

Nevertheless as an addition to my new studies of human nature I sought an introduction to the singer, after the songs. I blazed a path to the subjects of my chief interest until we reached a point where we could leap from music to music lovers, and I had just remarked that there were not many young men in the assembly.

"Our best young men migrate," she said with a smile.

"Are these girls natives of the town?"

"Nearly all. There are a few from other towns. There is a group of Highton girls. Miss Snell is also from Highton."

"Aren't there some of your own class among the incomers?" I asked. "Down among the sardine workers I notice some who seem very well bred. I've heard some names—Mollie Brett, Susie Wentworth, Jennie Kent, Ethel Cole and—Nan Rhodes."

"Ah, yes. We don't know many of them. They have their own associates, I presume. They usually get the kind of boarding-places they are adapted to, and pretty good company if they wish, and they are always welcome at church. We don't know them well enough to associate much. Of course we're interested in them."

"One of them is a singer—has had some training, I fancy."

"Nan Rhodes? Yes, I know. I believe she has quite a vocal reputation among the sardiners, though I haven't heard her. Father was quite interested in her when she came. Anna Rhodes is her name. We knew she came from some of the Nova Scotia families, and there was something good about her, you know. But she wouldn't talk of herself or about her family. We understood they were good people, and all that, who were living in Annapolis Valley. But she didn't choose the best companions. Of course we did not care enough to write for information. She brought a church letter from somewhere in the States, and joined our church. But she became so free with her factory associates we were a little afraid. I haven't seen her this summer—unless, perhaps, at church. I believe she is still in town."

I could only answer as I looked down across

the terrace of streets to the "Acre," with a growing sense of the gulf between: "Yes, she is here."

When the half moon had set and the candles in the Japanese lanterns had burned to the socket and the cheery sounds began to diminish, I said good night and strolled off alone. I turned down the hill and through the "Acre," with revolving thoughts—smiling sometimes at the gayety, sometimes burning with interest in the novelty, and sometimes half-disgusted that a down-east town should excite anything deeper than curiosity and amusement in the mind of one accustomed to view a larger variety stage with indifference.

The factory lights had dwindled to the watchman's lantern. Here and there men and women, glad to breathe fresh night air in exchange for the heat and gas of the factories, were stretched on the green roadside, in the thin garb of the day, recklessly or thoughtlessly indifferent to chill or dampness.

I passed the gap between the "Acre" and the stores. As the light of Phail's drug store was blinding my steps in the Hollow, I nearly stumbled against a man clutching the shattered railing by the roadside. I caught a glimpse of him, writhing, just as a groan burst from his lips. He grasped my shoulder. It was Grant Hamilton.

"For God's sake, man, help me!"

I realized the scene, readily enough. The scent of liquor was about and broken glass was crackling under my feet. But he had the voice and breath of a man perfectly sober. I took the trembling, perspiring arm and without a word we moved on. Passing Phail's he gripped my arm tightly and turned his head away. We did not talk. Whatever our thoughts, neither had anything to speak. When, at last, we crossed his veranda and heard a step in the hall, he lifted himself erect with a sudden dignity of manhood, withdrew his arm, and grasped my hand warmly.

"Thank you, sir. Good night!"

[To be continued.]

Sparks from Other Anvils

IN SCOTLAND ALSO
(Weekly Leader, Glasgow)

The world is changing and the pulpit with it. Cast-iron conventionality is disappearing, with those days when a minister was regarded as one of the fixtures of a parish until death or a summons to another sphere released him.

NOT FOLLOWING THEIR PARENTS
(The American Friend)

"Father" and "Mother" have through a long life been faithful to the church. They have borne the burdens of the meeting. They have supported the work at home and abroad. They have prayed and labored to make the cause flourish. They have been pillars in their day, and have counted no sacrifice too great. But one thing they failed to do. They failed to transplant their interest in the hearts of their children. They did not discover that the greatest service they could possibly render their beloved church would have been to train their group of children to take up the work which they must leave, for there can be no permanent succession of spiritual pillars without just this care to pass the mantle on to new shoulders.

(The Churchman)

THE THEOLOGUE AND WORLD CURRENTS

A church that would segregate its candidates for the ministry from contact with the main currents of national life and nurse their theological infancy in a hot-house atmosphere need feel no surprise if its pulpit awakens no echo in the popular heart. As Church children need the citizenship of the public schools, so her students need the intellectual horizon of the university, not that they may be less catholic, but more.

A Budget of Cheering Opinions	The Outlook for the Sunday School	Progress, Toleration, Harmony, the Notes of the New Era
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I never felt surer of the future of the Sunday school than I do today. Not that it has already obtained, or is already made perfect, but it is pressing on, if so be that it may lay hold on that for which also it was laid hold on by Christ Jesus. The reasons for my confidence are many. I epitomize only a few: 1. The increasing interest of the Church in the Sunday school, **Sure of the Future** and its wiser and more intelligent care for it. 2. The greater faith manifested by the Church in the fact that children can be sincere disciples of Christ. More and more it sees that the true way is to train up little ones in the kingdom of God rather than for it.

3. The fact that the theological seminaries are giving to the Sunday school more attention, as a most important part of parish work, in regard to which their students should be thoroughly instructed.

4. The wonderfully improved lesson helps, denominational and undenominational, in which the best and most expert talent to be had is employed. Teachers have fuller and better information now than was accessible to ministers twenty-five years ago.

5. The newer pedagogies, which is making it possible for teachers to be better acquainted with the child in his various stages of development. In order to teach effectively one must know the pupil as well as the Book. He must know what will appeal to the one whom he is instructing. Knowing that, he will present from the Book only that for which the pupil has zest—milk for the babe, stronger food as he develops—so feeding and whetting his appetite that during his life he shall turn with relish to the Word for his spiritual nourishment.

M. C. HAZARD, PH. D., *Editor Congregational S. S. & Pub. Society, Boston, Mass.*

The Sunday school outlook is full of encouragement. The country's leading specialists in Bible study, psychology and pedagogy are giving much time and thought to constructive work in behalf of the movement; the Religious Education Association has arisen to push thought and experiment into more advanced fields than the International Convention, with its large conservative constituency, is able to occupy; the theological seminaries are beginning to employ specialists to instruct their students in the principles and methods of religious education; among the leaders of the Sunday school organizations, in the Eastern states at least, there are many who are bringing to the rank and file of Sunday school workers the best ideals and methods yet produced; there is a real hunger for help in the hearts and minds of those who teach the classes; and all this, I believe, is being accomplished without lowering the spiritual tone of Sunday school work.

EDWARD P. ST. JOHN, *Superintendent of New York State S. S. Association.*

I am entirely hopeful with regard to the future of the Sunday school movement in this country for several reasons: 1. There is a steady and positive trend in the direction of progress. It is not possible that an immense body of workers can easily and promptly be brought to see eye to eye, but that this is really coming to pass with regard to lesson work **Progress and Toleration** and teacher training is evident, and quite as rapidly as ought to be expected. There are many thousands of "valley" schools, which need to be uplifted, and the uplifting process is surely going forward. 2. Steadily, year by year, it is coming to be recognized that the International Association, standing for organized Sunday school work, is not simply for the purpose of producing a one lesson uniform plan for use in Sunday schools, and that loyalty to that association and to organized Sunday school work does not necessarily include loyalty to any particular set of lessons. In other words, that the Sunday school forces of the country are being welded together without reference to the question of the lessons that are preferred by either individuals or schools.

3. In the discussion of the questions involved, there is a broader spirit of toleration and of sympathetic appreciation than has ever existed before, thus making it possible to discuss the questions involved, and by this means to reach an intelligent decision.

4. The organization of the Religious Education Association has already produced an indirect effect in the appointment of a "committee on education," by the executive committee of the International, having for its purpose the development of individual teachers through proper training. In addition to this, the question of training ministers in the schools and colleges and seminaries is receiving attention such as has never before been given to this matter.

C. R. BLACKALL, *Editor of Periodicals, American Baptist Pub. Society, Philadelphia, Pa.*

The threefold division of St. Paul's letter to the Romans suggests a reasonable ground of hope for better things in the Sunday schools of America. That division bases itself upon the truth that we must know how great our sins and miseries are, how to secure deliverance and how to show forth a spirit of thankfulness. The responsible heads and leaders **A New Era for the Christian Church** of the Christian denominations in our land recognize today points of weakness in the Sunday school, and the fact that the Sunday school has been sinned against as well. The agitation in the International Sunday school organization, the organization of the Religious Education Association, the increased attention paid to the subject of the Sunday school and pedagogy in theological seminaries, the constantly increasing oversight which all denominations are giving to their general Sunday school work, the great advances made in the publication of Sunday school literature in the last few years—these and other encouraging facts which might be named evidence the truth that the problem of discovering a remedy and improving the character of Sunday school work is being more seriously considered than ever before.

The attitude of public school educators is added cause for thankfulness. They are emphasizing the necessity of moral and religious influences in the schoolroom. One need not be too much of an optimist to believe that the Church is at the beginning of a new era of conquest for Christ. This is true because we have come to a revival of the teaching function of the Church. We are slowly waking up to the fact that the Church has been expending nine-tenths of her energy in cultivating that part of the field that produces but one-tenth of the harvest. The time ought not to be far distant when the work that should occupy first place is the work for children. This will mean time enough given to the Sunday school to make a serious Sunday school session possible. It will occupy a co-ordinate place of importance with the public service of worship. It will mean a week day session or two of the Sunday school, at least for the elementary grades. Our Roman Catholic friends set us a good example. Some one well says: "With all her follies and crimson stains, Rome goes on her conquering way because she knows the value of a child." We are thankful and hopeful as to the future because of the present day recognition of the child, and the idea of educational religion.

RUFUS W. MILLER, *Gen. S. S. Sec. of the Reformed Church, Philadelphia, Pa.*

Progress! Yes, indeed, much more rapid than ever before. No movement has contributed more toward the modern revival in Bible study. It prepared the people for the recent revisions of the English Bible. But for it there would not have been a Modern **Is the Sunday School Movement Still Moving** Teachers' Bible. It has had a conspicuous part in placing the child instead of the man at the center of the Church. The activities of the Church are pitched now upon the plane of the child largely because of that which has been accomplished by the Sunday school movement. It is today the greatest organizing force of Protestantism. In its manifold work an essential unity is realized that, to say the least, is unique. The Church is taking the Sunday school seriously. The instances are not worthy of notice in which the Sunday school is an issue against which Protestant Christians oppose themselves. Every one of our larger churches sustains a thoroughly organized agency that has for its purpose the promotion of this form of religious activity. This agency commands the talent and treasure of the Church. Local congregations that have a name to live may get along without many familiar auxiliary societies and organizations, but not without Sunday schools. Ichabod is writ large upon the congregation that is without a Sunday school.

Among our great professional secular educators, the Sunday school commands a higher rating today than ever before. On the other hand, Sunday school workers are laying under tribute the resources of secular education to such a degree that a marked change is taking place in the organization and methods of their own institution. It amounts to a dictum today that, in providing education for the people, provision must be made for religious education. In the Sunday school, as nowhere else, this branch of education is em-

phasized. The improvement in the lesson helps and other forms of current Sunday school literature amounts to a revolution. Books treating of the Sunday school and its work are appearing in these latter days by the score. Yes; the Sunday school movement is still moving.

REV. JOHN A. MCKAMY, *Editor Cumberland Presbyterian Publishing House, Nashville, Tenn.*

"Hopeful?" Unquestionably; and for these two reasons amongst many others: that the Sunday school is taking hold more strongly than ever before of its great work of teaching; and that it is beginning to realize that the Christian life means work as well as knowledge and feeling, and in this belief is seeking after methods of systematic effort for missions. Better teaching will tend to richer life, and practical work for others will give that life its proper exercise. How help being hopeful, with this in sight? To speak for the Presbyterian Church in Canada, a teacher training course under the direction of the General Assembly's Sunday School Committee is in successful operation. This course reaches all parts of the Church through *The Teachers' Monthly*, in the pages of which the major part of the material appears. The Sunday School Committee is also planning for the systematic study of missions in all the schools. Our illustrated Sunday school papers also have been giving much space to missions, and especially to original articles from the missionaries in our own fields at home and abroad. This has been found a popular feature.

R. DOUGLAS FRASER, *Editor of S. S. Publications of the Presbyterian Church in Canada, Toronto, Can.*

My strong faith in the future of the Sunday school movement in this country is based on the earnestness of the great host of men and women now engaged in the work; on the strong, prevalent desire for better things in methods of organization and teaching, and on the eagerness with which the wisest thought of the church is now seeking to know what is best and how it is to be attained.

J. R. MILLER, *Editor of Presbyterian Publication Society, Philadelphia, Pa.*

In my belief the Sunday school work of today is far in advance of what it has been at any former period. The lesson preparation helps for teachers and pupils are more scholarly, and they are widely used; the schools show a larger percentage of membership as compared with the population. I believe that the work is far from perfect, and that every opportunity for its improvement should be seized: but that the general condition is hopeful.

JESSE L. HURLBUT, D. D., *Ex. S. S. Secretary of the Methodist Episcopal Church, Morristown, N. J.*

I believe that the brightest day in the history of Sunday schools is now dawning. My reasons are as follows: (1) We have passed through the period of craze for devices, are well through with the craze for methods and are seeking now for bed-rock principles. (2) The widespread interest in teacher training. (3) The unprecedented interest in child study. (4) The movement for pastoral leadership in the Sunday school. (5) The awakening of the theological seminaries to a sense of their duty in preparing their students for leadership in the Sunday school. (6) The recent interest being shown in the curriculum and other problems of the Sunday school by the great educational thinkers.

E. A. FOX, *Gen. Sec. Kentucky S. S. Association, Louisville, Ky.*

Five Practical Methods

BY REV. H. W. KIMBALL

1. A VACATION PLAN

It often seems wisest to close the Sunday school during the vacation season, and thus give the tired teachers as well as the weary minister a rest. But the difficulty comes in gathering together the scattered scholars in the fall. If in some way the class interest could be kept during the vacation month all would be well. One school solved the problem in this way. The school held no sessions during the month of August, but the superintendent suggested that each teacher, in that time, plan for one or two meetings of the class, and report at the first session in the fall what they had done.

The first Sunday in September came, and with it the reports, interesting, stimulating, refreshing. One class reported that one Sunday morning they met at the teacher's home, and went together to morning worship at a neighboring church. Another had hired a large buckboard and gone into the country to visit a member who lived some distance from the town. One of the young classes had held a lawn picnic at their teacher's home. A class of boys had been camping out for three days. One class of young ladies had held a song service at the town home. So the reports ran. The class spirit had been kept during August, and the first Sunday in September found the scholars in their seats.

2. HOME DEPARTMENT CLASSES

The home department has succeeded in reaching the adults who cannot come to Sunday school, but in the outskirts of every town there are little children who cannot study the lesson alone, and who are too far from the church to come to Sunday school. But very often also there is some member of the church or Christian person in that neighborhood who might gather these children Sunday afternoon into her home and teach them Bible lessons. Such persons just because they are distant from the church are doing often very little direct Christian service, and thus unused ability can be put to work. One Sunday school has four such classes on different roads leading away from the town.

3. A GRADED PRIMARY DEPARTMENT

The following grading of the primary de-

partment has been successfully carried out in one school in Maine. The aim was to use the best available helps wherever they could be found. The curriculum follows very closely the ideal as outlined at the Chicago convention of the Religious Education Association. The term "supplemental lesson" is abandoned, and it is recognized that the Sunday school should have two distinct lesson periods, just as the child in the day school has reading and arithmetic.

KINDERGARTEN

A year of Sunday school lessons, Palmer (cards furnished with the course).

First Year

Lesson I. International Beginners' Course, first year.

Lesson II. Bible Stories for Little Beginners, first book, Cushman Haven.

Second Year

Lesson I. International Beginners' Course, second year.

Lesson II. Bible Stories for Little Beginners, second book.

Third Year

Lesson I. The Life of Jesus, Bible Study Union Series.

Lesson II. Memorization of great Bible verses with vivid explanation of their meaning.

Fourth Year

Lesson I. Old Testament Heroes, Bible Study Union Series.

Lesson II. Bible Truth in Hymns with memorization and explanation, book by Charles C. Hall.

Fifth Year

Lesson I. The Lives of the Apostles, Bible Study Union Series.

Lesson II. Study of the Books of the Bible, little booklet by George W. Pease.

A child carried through such a course will be ready to enter the junior department with a knowledge of the Bible and with a mind stored intelligently with hymn and Scripture.

4. MISSIONARY TEACHING

In some schools adult classes are taking regular courses in mission study. Via Christi and Lux Christi are the text-books used. In one school one half hour is given on each review Sunday to the study of missions. The four Sundays of the year are devoted to a single country, and an examination is given at the close of the year.

5. HOME STUDY

A perplexing problem! One class of young men solved it by voting that any member who failed to study the lesson at home should pay

a fine of five cents. The money was used for charitable purposes.

Good Books for Sunday School Workers

Among the many books treating of Sunday school principles and methods and furnishing practical suggestions along many lines are these:

AXTELL, J. W., *The Organized Sunday School*. 50 cents net. *The Teaching Problem*. 50 cents net.

BAILEY, HENRY T., *The Blackboard in the Sunday School*. 75 cents.

BOYNTON, G. M., D. D., *The Model Sunday School*. Paper, 30 cents net; cloth, 50 cents net.

BEARD, FREDERICA, *The Kindergarten Sunday School*. 75 cents net.

BEARDSLEE, C. S., *Teacher Training with the Master Teacher*.

BURTON AND MATTHEWS, *Principles and Ideals of the Sunday School*. \$1.00.

DARNELL, FLORENCE H., *The Blackboard Class for Primary Sunday School Teachers*. 25 cents net.

DU BOIS, PATTERSON, *The Point of Contact in Teaching*. 75 cents. *Fireside Child Study*. 60 cents net. *The Natural Way in Moral Training*. \$1.25 net.

FOSTER, A. P., *Manual of Sunday School Methods*. 75 cents.

GREGORY, J. M., LL.D., *Seven Laws of Teaching*. 50 cents net.

HAMILL, H. M., *The Sunday School Teacher*. 50 cents.

HASLETT, J. B., *The Pedagogical Bible School*. A Manual of Religious Education. \$1.25 net.

MEAD, G. W., *Modern Methods in Sunday School Work*. \$1.50 net.

PRINCIPLES OF RELIGIOUS EDUCATION. \$1.25.

SCHAUFFLER, A. F., *Ways of Writing. Helpful Hints for Sunday School Officers and Teachers*. \$1.00. *The Teacher, the Child and the Book*. \$1.00. *Parental Leadership of Sunday School Forces*. 50 cents net.

TEAD, LOUISE ORDWAY, *The Primary Sunday School Teacher's Manual*. Paper, 25 cents net; cloth, 35 cents net.

Rev. R. J. Campbell of City Temple says that when young men come to him to ask whether they should or should not enter the Christian ministry he replies, "Keep out of it until you cannot but help go into it." He is sure that there is professionalism in Non-conformist pulpit ranks at the present time, and he can conceive no unhappier lot than to be a preacher saying things acceptable to a congregation, and thereby earning bread and butter, but saying them perfunctorily and lovelessly.

The Home and Its Outlook

Insomnia

E'en this, Lord, thou didst bless—
This pain of sleeplessness
The livelong night,
Urging God's gentlest angel from thy side,
That anguish only might with thee abide
Until the light.
Yea, e'en the last and best,
Thy victory and rest,
Came thus to thee;
For 'twas while others calmly slept around,
That thou alone in sleeplessness wast found,
To comfort me.

—John B. Tabb.

On Speaking in Italics

BY LUCY ELLIOT KEELER

"Helen is coming to visit me!" exclaimed Olive, as she glanced through a note from one of her school friends. "How lovely! Helen is the dearest girl in the world," she added, turning toward her mother; "and the prettiest, too, Fred," she laughed, nodding to her brother; "and the cleverest," she went on, including her father in her radiant glance. "How delightful this is!"

For a week the house rang with Helen's praises: her features, her grace, her wit, her executive ability.

"That is all very well, Father," Fred exclaimed one day upon finishing a brilliant article by his father in one of the magazines, "but Helen"—

Olive entered the room just then, and wondered what was so amusing her family.

Helen arrived at last, a red-cheeked, wholesome girl, rather shy and silent. As Olive swept her off to her own room, Fred followed his father into the library, and the two shook hands gravely beneath mirthful eyes.

"We must not let Helen suffer for Olive's folly," said the older man; "beside"—

"Besides," broke in Fred, "I fancy Helen was just as disappointed in us. Olive had doubtless painted us both as Apollos, and the house as a mansion. Happily she could not exaggerate mother. Our wit and our executive ability are as yet to be tested."

The men laughed again, but ruefully. They knew Olive and her tendency to speak in italics. Fred, her escort at her first reception, heard her tell an American Ambassador that he "must have attended a million dinners." The Ambassador replied that at one dinner a day that would carry him back to the time of the Trojan War, and make him the companion of Ulysses and Agamemnon. Olive was amused but unabashed.

"Why did you not tell me how delightful your chum is?" she once asked Fred at Harvard.

"Because you would not have found him half so agreeable if I had," was his significant response.

In a magnificent autograph album prepared for the wife of a president of the United States, certain pages had printed thereon "name, residence, occupation." Dr. Oliver Wendell Holmes selected one of these pages, inscribed thereon a charming verse and wrote opposite "occupation," "professor." Emerson similarly

styled himself a "reporter." When he told a friend that he was opening a lecture course, he called it "going peddling with my literary pack of notions." In one of his lectures he advises "calling your occupation by its lowest name." There are some people whose rhetoric consists of a slight habitual understatement. "I often tell Mrs. Professor," said Holmes, "that one of her 'I think it's so,' is worth the Bible-oath of all the rest of the household that they 'know it's so.'"

"Difficult?" exclaimed the contractor for the New York city subway; as someone commented upon his hardihood in undertaking it; "difficult? not a bit. It's cellar digging—just a lot of cellar digging. Put all the cellars in New York in a line and they would reach to Philadelphia. There's nothing hard about digging a cellar and a row of cellars isn't any harder. It takes longer, that's all."

"Well, Jack," said Admiral Sampson to Captain Phillip, "how many ships do you claim to have sunk?" "None," was the reply; "the Texas merely tried to do her duty."

Edison once wished to join an engineer's club and the application papers required some mention of work done. His reply was brief: "I have designed a concentrating plant and built a machine shop, etc. Thomas A. Edison." His *etc.*, was eloquent.

Goethe wisely said that the continuous use of the microscope interferes with the normal use of the eye. Magnifying small things, seeing trifles large, is not confined to microscopists nor to schoolgirls. After the last census, almost every city in the country broke forth into complaints that it had not been fairly enumerated. Many people's ideas are habitually exaggerated. They think every city more populous than it is; they overestimate the wealth of every rich man; they magnify skirmishes into great battles; they call day after day "the hottest day of the summer;" they "never saw it rain so before." They express surprise that others slight their statements. They have never heard of the famous flea which jumped so high that nobody could see where he went to, and so they all asserted that he had not jumped at all!

Alphonse Daudet used to tell a story to young authors. It was of a woman in black who entered a Paris omnibus. Her whole appearance forced her neighbors to inquire into her misfortunes. These she relates and all the occupants of the omnibus are moved. The conductor cannot hide his tears. She tells of the death of a first and of a second child; but at the death of the third, interest begins to slacken; and when she reaches the death of the fourth, who was devoured by a crocodile on the banks of the Nile, everybody bursts out laughing.

The temptation to try to seem an inch taller than we really are, or a little richer or wiser or better, the tendency to create an impression by over-statement, the employment of sensational titles and methods, make appalling holes in our integrity. The chances of appreciation will be far better if our friend goes unheralded by undue praise. Our worst enemies in re-

form are the emotional people who in their earnest desire to help us make statements either exaggerated or based on insufficient information. The only way to shine in this world is to be modest and unassuming. Simplicity and straightforwardness are within the reach of us all.

The New Scholar

A TRUE STORY

BY JENNIE BELL ROSE

It was at the Newsboys' Club that I first saw Jim, and he was swearing so vigorously that one of the ladies protested, which seemed to surprise him.

"Where do you go to church, Jim?" I asked later.

"Nowhere. I'm a free thinker," replied Jim from the height of his sixteen years.

I thought of my Sunday school class. No, my boys were so much younger. And then of another class—dared I?

"There are some boys in our Sunday school," I ventured, "whom I know you would like. They are splendid fellows, and they have such good times together. I wish you would join that class."

Of course Jim declined, but next day telephoned me that he would come, and I began to reflect with dismay on what I had done. Mr. Lenox's boys were indeed splendid lads, but different—O, so very different from poor Jim. Still—they were Christians, members of the church, would they not be willing to help one who so needed help? I wrote Mr. Lenox asking if my waif might be admitted and waited.

Sunday came and Jim appeared, arrayed in a best suit, the like of which never was on sea or land, and headed serenely (for was he not invited?) toward Mr. Lenox's class, who, clothed in broadcloth and fine linen, rose as one boy and bade him welcome. "Mr. Lenox said you were coming. We're very glad."

After Sunday school Jim, rather a pathetic figure, went trudging homeward, his Quarterly tucked carefully under his arm. Across the street Claude and Morris were walking with their mother, a handsome group as one could hope to see. It was Claude who, glancing over at Jim, said something quickly to his mother; and then two young Chesterfields dashed across and walked with "the new boy" down the street, chatting merrily.

The telephone rang that afternoon. "I had a fine time. I'm going again."

That was only six months ago. Today you would hardly recognize in Jim the same scarecrow; new ideals and ambitions have done so much for him. He swears no more, and every Sunday sees him in church; while as for Sunday school, he almost thinks the sun and stars revolve about his class. He did not come very regularly at first, "so we just went after him," said the boys. "He lives in a funny sort of place," they added, "but of course he can't help that."

It is well with Jim. And when Claude and Morris dash by in the sunshine, two bright, fun-loving lads, I know that of such is the kingdom of heaven.

For the Children

Nora's Medicine

BY ANNA BURNHAM BRYANT

"Ye'll niver be afther lavin' me, Father!"

Little Nora sprang up in bed with a jerk, though it cost her a groan as the bandage slipped, and she was glad to sink back again among the pillows. The hospital doctor had fastened on those bandages with a great deal of care, and had done his best to make both the little girl and her father understand the great need of keeping still and quiet till the poor little wounded body should be healed of its hurts and able to hold itself together. But the harder she tried to keep still, the more she couldn't, and that was just all there was to it. Her father was tired of saying, "Kape still, Honey!" and besides he was getting frightened at her constant tossing and thrashing, and now he was going for the doctor.

It was already dusk and a thick snow-storm beginning, but Father Mikey wasn't easily frightened. He turned around now as he tied himself up in his big red "comforter" and tucked the long ends into his great coat.

"I'll be getting the docthur to sind ye some medicine!" he said coaxingly. "They do be something, I've heard say, that 'ud help anny one to kape quiet-like, and I'm going f'r it. An' so ye can kape from fretting. I'll send Mrs. McCafferty up to sit wid ye—that's a good girrul, now, Honey! Don't ye! don't ye, me ba-baby!"

He was down on his knees now, cooing to her in his great gruff coal-heaver's voice, but the bed shook with sobs, and the poor distracted father was quite right in fearing that it would "do her a mischief." He even wished he had not taken her home from the hospital after the operation. But how could he know how she would weary of the long hours of lying alone on the little straight bed with only Mrs. McCafferty for company while he was off earning money for her? She had a stormy little temper, too, this black-eyed, black-haired little Nora, with her red cheeks like cranberries when they weren't white like snowdrops; and, putting that and the real pain and trouble together, she was in a fair way to be back in the hospital ward again for treatment.

"Mrs. McCafferty isn't anybody's father!" cried Nora tearfully. "She can't tell stories about bears and blizzards, nor make shadow-pictures with her *fums*, and she's a old Don't-know-anything. And I want my own Father Mikey—oo-oo-o-ee!"

Father Mikey got up and gave one more twist to the comforter. When Nora "got that howl on," as he expressed it, there was no more use coaxing. He clattered down the stairs and stuck his head in at Mrs. McCafferty's door to ask her to "kape an eye on the babby," then off at top speed to finish up his hard day's work with a tramp in a blinding snowstorm.

There were other patients to be attended to, and even when he had arrived

at the doctor's office, he had to wait a good half-hour out in the ante-room before he could get his medicine. Seven of them went in one after another, till at last it was Mikey's turn, and he went through the door to find the doctor leaning back in his big arm-chair rather wearily, playing with two frolicsome little creatures which seemed to be jumping or flying all over him. Mikey stared. He had never seen a flying squirrel before.

"An' do they be rats or squir'ls?" he asked in open-mouthed admiration. "Look at the big black eyes of thim! And the finest soft fur I ever saw on a little baste of thot sorr!"

The doctor sat up straight suddenly.

"You there, Mike?" he said heartily.

"I thought I'd seen every last one of you! The little one's doing all right, isn't she?"

"It's kapin' shtill 'ull be the death of her!" said Mike solemnly, his eyes fixed on the doctor's face and his old battered hat held tightly in front of him. "She do be flyin' into flinders, and I'm jist askin' ye, Docthur dear, to give me some medicine to make her more quioiet-like and p'aceable!"

"O, I'll give her something!" said the doctor easily, getting up from his chair and going over to a desk to write a prescription. "There, tell her to take one an hour and be a good girl till I get there in the morning. I dare say her bandages need looking after. Good night. Don't envy you your tramp, my man. Good night."

Mikey made quick time home. Luckily the drug store was on his way, and he did not have to wait to get his prescription filled. It was but a matter of moments after that to "skip home," as he said, and gratefully hustle Mrs. McCafferty off to her own apartments while he attended to the wants of his baby.

"An' now ye're as good as well, Honey!" he began joyously, fumbling in his great coat pockets for the little pink-tied package handed him by the clerk at the drug store. "Th' docthur he had a gra-at dale to say about the varchues of this foine medicine, an' well he knew, he said, that it would put ye to schlape like a kitten, and make ye ahl over new by the marnin'. So—where undher the sun an' moon an' stars has it gone to?—ye're to take it once an hour—snakes of ould Oireland, have I wint an' lost it, I wonner!—and the docthur himself will come in the marnin'. One at a time, as I said!"

As he talked and fumbled, trying to gain time to turn all his pockets inside out and find the medicine, something soft and dark and furry flew right into Nora's face.

"One at a time," he repeated sharply as Nora gasped, "and then another, and ye kape it up till marnin'."

With the words another soft, furry, flying thing shot from his overcoat pocket and buried itself in Nora's neck. She gasped again, but hugged them tight and cried out in a smothered voice of ecstasy.

"And are they coming one an hour—first one and then another? And will they kape it up till morning? Where's

the rest of 'em? Ah, but he's the lovely doctor!"

Mikey stood helplessly staring and fumbling. One thing began to grow clear—he had lost the medicine. Another thing was not so clear, but it gradually dawned upon him that the flying squirrels must have jumped into his pockets while he stood talking with the doctor, and then, stranger still, kept safe and warm and quiet all the way home, to leap out at last and take refuge with Nora.

"Sure, it's a foine mistake!" he said at last grimly. "Me tramp for me pains and losted the medicine!"

"What's the mistake?" cried Nora suspiciously. "Didn't they come from the doctor?"

"Yis, they came from the doctor, sure enough," said Mike with a short laugh, wondering much what the doctor would think about it. "He said they must make a good girrul of ye."

"O, they will!" said Nora fervently. "See me going to sleep with 'em!"

It must have been the squirrels' sleeping time, too, for they seemed well content to cuddle down in the nest of her neck, and when Father Mikey tiptoed in an hour later, there they still lay, while Nora's black eyelashes swept her cheek and her regular breathing foretold a quiet night.

In the morning the doctor came as he had promised.

"Well, well!" he cried, as he noted Nora's bright, clear eyes and cheerful face. "I see my medicine worked well. Never knew it to fail! Gave her a dose once an hour, did you? First-rate! Better drop it now. She won't need it any more."

"O, yes she *will*, Doctor!"

Nora's cry was a wail. Under the blankets she was almost squeezing the life out of two little flying squirrels.

"Cries for it, does she?" laughed the doctor. "Well, well, let's see how the little hurt place is. I won't hurt you. Gently—gently! Don't jerk!"

But it was the doctor who needed to take his own advice, for he "jerked," and worse than Nora had. As he bent over the bed, those funny little flying squirrels flew right straight at him.

"Bless me!" he cried, straightening his glasses. "Where did these little rascals come from, I'd like to know! Guess they took a free ride home with you last night, didn't they?" he laughed, turning to Mike who stood by sheepishly. He didn't just know how the doctor would take it.

"It's *good* medicine!" wailed Nora. "I fink you give lovely medicine, Doctor!"

"Get out with your blarney!" laughed the doctor, busily, and wondering what his own children would say to giving up their pets.

"I lost the right medicine," confessed Mike in a low voice. "But *she* thought 'twas a foine mistake!"

"Ah, I see," said the doctor in the same tone. "And little Miss here thought I sent her these. Ha! ha! Good joke. Worked pretty well, too. See here, on the whole I guess I did. Keep them, little one. I shouldn't wonder if they did you more good than pills and powders."



Bethany Sunday School, Pennsylvania (John Wanamaker's)

How Separate Rooms,
Good Maps,
Tables and Blackboards
Aid the Teacher

Ideal Sunday School Equipment

By Rev. A. F. Schauffler, D. D., New York

The Opportunities
for Schools of Limited
Resources

To have a good Sunday school two things are essential. First, consecrated flesh and blood, in the shape of teachers and officers. Second, the presence of the Divine Spirit. The result will be conversions and subsequent growth in grace. But for a really first-class school one thing more is needed, and that is adequate brick and mortar. It is to this last that I wish to call attention. At the same time I would like to say, for the encouragement of all who cannot have an ideal building, that good work can be done with inadequate structural facilities. I have seen very good schools that met in very bad buildings, and very bad schools that met in very fine buildings.

The object in view in our Sunday school work, must govern the kind of building to be used. That object is twofold. The school meets to worship God in song and prayer. But it also meets to study God's Word. For the first purpose there must be a room where large numbers can meet in one assembly. For the second purpose there must be segregation of classes, so that instruction can be imparted under the most favorable circumstances. It is this aggregation and segregation that make the problem of the Sunday school structure so difficult. Perfectly to solve the problem, there should be one assembly room, and then as many separate classrooms as there are classes. But this is

impossible for many reasons, among others that of the expense. No church that we know of has succeeded in having such an equipment.

In many churches, however, an attempt has been made in this line, and the infant department has been given separate rooms in which to meet. Too often, however, this infant room has been connected with the main audience room by folding doors, so that when the infants have their service of song, the unavoidable noise has disturbed the teachers in the main school, and *vice versa*. Besides this, when the infant classroom has been thrown open for general exercises, the little ones, being, as a rule, at the extreme end of the building, have not been in vital touch with the platform, and the result has been disorder in the infant room, and consequent trouble with the main school.

The only way in which to overcome this real difficulty, is to have the infant department, and the junior department as well (if there be one), meet in rooms by themselves, and to have these rooms so cut off from the main school by brick walls that the singing of the one need not in any way disturb the teaching or devotional exercises of the other. In my own school the "brick and mortar" is so arranged that either of the infant classes, and the junior class as well, can make all the noise that they want, and the main

school be in no way disturbed. Brick walls and corridors separate each of these rooms from all others. Four such classes meet in this school outside of the "main" school, and have all their exercises by themselves, never coming in contact with the school as it meets in the main assembly hall. In this school (the Olivet Sunday school in New York city) the main school meets in the body of the church, where the pews have alternately reversible backs, so that classes may be accommodated as well as possible. This plan was followed on account of the cost of land for separate church and Sunday school purposes. It has worked well. Then around the audience room there are sets of classrooms in two tiers, one above the other, where the senior classes meet for instruction. These are separated from each other by sliding doors and from the main room by curtains. In this way all intermediate classes and adult classes can worship together, and yet be largely segregated during the time of teaching.

In the famous Marcy Avenue Baptist Sunday School in Brooklyn, the infants meet downstairs in a room of their own, and in the main Sunday school room the classes meet around tables with their teachers, while around this main room there are two tiers of thirty-five classrooms which can be shut off for the purposes of



Marcy Avenue Sunday School (Baptist), Brooklyn, N. Y.

teaching. The same general plan is followed in Mr. Wanamaker's Bethany Sunday School in Philadelphia, saving that Mr. Wanamaker's own adult class meets in the body of the church, as it numbers about a thousand members, and of course could not meet in connection with the main school. A glance at the various pictures with this article will show that this is in the main the way in which the best schools are now arranged. Some indeed divide the classrooms from the main school and from each other by sliding doors, and others merely by curtains, but the end aimed at is the same. I might say here that curtains are just as effectual as doors and much cheaper, besides being less likely to get out of order.

The secretary's department is one of great importance in any large school, and

should have adequate room, and plenty of shelves and closets in which to keep all the secretary's paraphernalia. It should be shut off from the main school, so that the secretary and his assistants may work quietly and not distract the attention of the scholars. Since in a Sunday school say 700 strong, there should be not less than five or six secretaries, this is important. Too many secretaries are handicapped by lack of room and proper equipment.

Then the library should be cared for. The room should be large enough for the proper placing of books and the racks needed for the rapid reception and distribution of books. This room should be near the entrance of the school, so that all scholars passing in and out can give up and receive back their books with the greatest ease. On the whole the Egleston

System is the best for use in a school of five hundred or more members. (Please do not write to me to get information about this system, but send to your denominational publishing house for facts.)

On the platform there should be a good blackboard, and map stand. In a Sunday school in Philadelphia I saw an excellent arrangement for the blackboard. Behind the platform there was a set of blackboards sunk below the level of the floor. As they were needed, they could be easily raised. Folding doors covered the whole set of boards, so that when the school was not in session, no one would dream of the existence of these boards. I adopted this arrangement in my own school as the result of a number of experiments, and have five large boards, one



Tompkins Avenue Sunday School Room (Congregational), Brooklyn, N. Y.

behind the other, which can be used in turn as called for. When the room is used for church purposes, these boards are all hidden behind paneled doors, so that the pulpit platform is in no way different from that of the ordinary church. This is a great convenience.

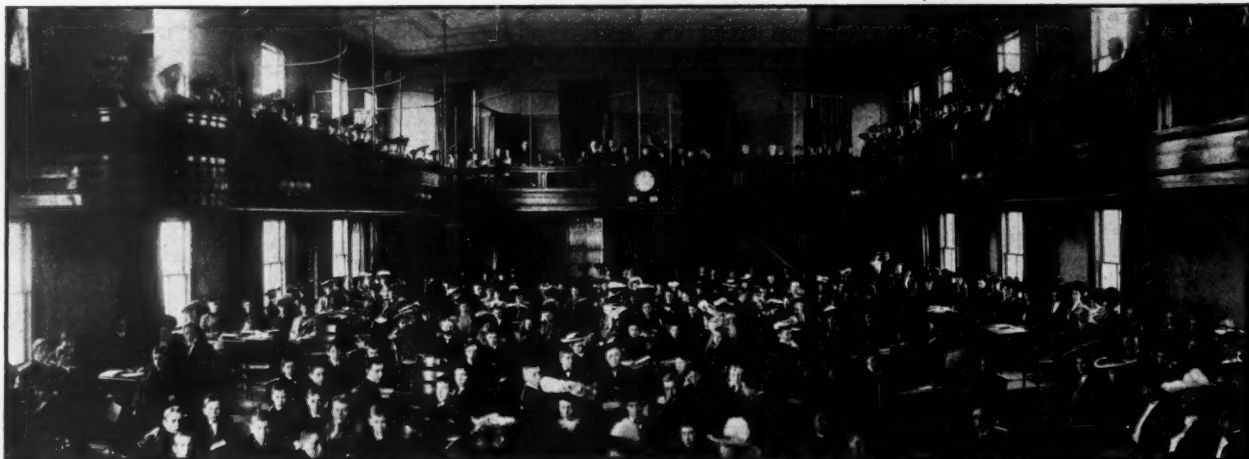
In each of the separate classrooms for adult classes there should be a small blackboard, a table and maps, so that the teacher may have at hand all that he requires to make the teaching as helpful as possible. Each classroom should have all the light and air possible, independently of all other rooms. This is difficult in large cities, where land costs so much. But it is perfectly possible in

country churches and in those in cities of the second or third rank.

And now a word to those who have not such facilities for segregation of classes as we have spoken of. Can they do anything to divide the school up when the hour of teaching arrives? Certainly. In my own school before we had our present facilities we divided classes in the main audience room by curtains, fastened to iron standards, which could be entirely removed for general worship or for church service. Of course this was a more cumbersome method than that of fixed classrooms. It however gave the needed privacy for class work. Remember that (except in the case of sing-

ing) that which disturbs a class is not the ordinary hum of voices. It is the sight of others at work. If this sight be shut out by curtains, good work can be done in spite of the hum of many voices. This I know by much experience.

Now should any readers of this article be thinking of putting up a model Sunday school structure, might we advise you to see one or two of the best buildings in this line before you ever consult an architect. Then lay out your own plans as to what you want, and then call in your architect and tell him what you want. In nine cases out of ten, if you begin with the architect you will end in disappointment.



Main Bible School, South Congregational Church, Brockton, Mass. Photograph taken Nov. 15, 1903, without previous announcement. Attendance 637

More than Average
Success
with Average People

A Shoe-Town Sunday School

By Adeline M. Jenney

A Model Building
An Efficient Superintendent
A Spirit of Co-operation

A Sunday school with a millionaire as superintendent might well expect a temporary success. And possibly the fact that the head of the Campello School, Brockton, Mass., is Mr. George E. Keith, whose three factories in that city put out daily more dollars' worth of men's shoes than any other group under one management in the world, has something to do with the attention it has attracted.

But a brief visit suggests other and more vital reasons for its success. The one which first strikes the stranger is, of course, the beautiful and commodious memorial hall in which the school is housed. This is Mr. Keith's gift and is built upon a plan which he himself worked out from those used in other schools.

The auditorium of the church leads directly to the broad gallery which runs around three sides of the room. Here and underneath the gallery are seated twenty-seven out of the sixty-seven classes which as soon as the opening exercises are over shut themselves off from each other and the main body of the school by means of heavy curtains hung on semi-circular brass rods. By this method the classes have all the advantages which come from separate rooms while the hall can be thrown into one room for lectures and entertainments.

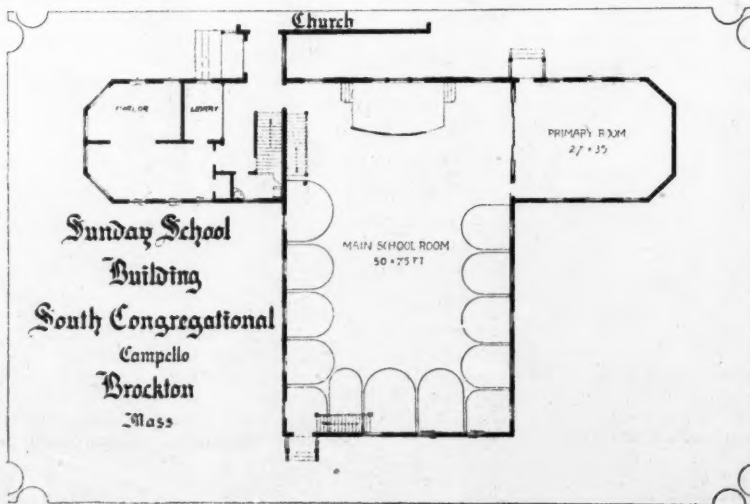
To the left of the platform the gallery is broken by the door into the large junior department which is also closed as soon as the lesson begins. Each class in the junior and senior departments is seated around a table. This gives the class unity and allows the teacher to face them all. To the right of the platform back of the gallery are the rooms for the two large men's classes.

The primary department meets by itself in the vestry and several classes of the main school have been crowded back into the basement of the church. Among these is the interesting class of thirty boys led by Mr. Estey, the efficient chorister. He has organized them into a boy's choir which practices once a week and sings at the special services of the church or Sunday school. In former years each boy was paid five cents to attend this rehearsal, but, finding attendance and interest unsatisfactory, Mr. Estey this year fined each boy five cents for each unexcused absence. The result? Why, naturally, every boy is

punctual and instead of begging them to join he has had to refuse some who applied!

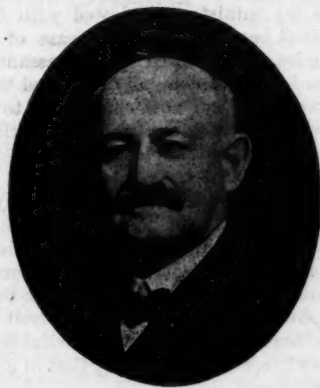
The sermon is hardly over before the excellent stringed orchestra of six pieces begins to play. This accounts in part for the discipline of the hour that follows. The children are immediately interested and do not get unmanageable while the school is gathering. The members of the orchestra volunteer their work, except in the case of the leader, who is a gifted violinist.

At the sound of the superintendent's gong all heads are bowed for a moment in silent prayer. Then follows the Order of Worship,



This is one of a series prepared by the superintendent and printed on cards which are used in rotation and so variety as well as uniformity is insured. One feature of this service is the showing of the Bibles. And it is interesting to notice that the majority of the scholars have theirs with them. Nor is this wholly the result of using textless quarterlies, but rather of the work of the teachers.

It is a quiet and studious company of over six hundred which one looks down upon during the study hours, and the number of classes for boys and young men show that here is one school, at least, where they do not graduate



GEORGE E. KEITH

to the street corner at fourteen. One of them has not missed a Sunday for over twelve years, and a class of boys just now at the difficult age of sixteen has a record of seventy-two Sundays of perfect attendance in three years.

As for the man at the head, he brings to the Sunday school the enthusiasm, vision and administrative power which has built up a large industry, and these appear in the orderly and vital organization of the school. He is the motive power, yet so well is it articulated that each teacher and officer feels a personal responsibility in the work and its success.

The school allies itself by large benevolences to both home and foreign missionary fields. The special objects are scheduled and a Sunday assigned to each one. Some class is then appointed to look up the work of that particular society or field and report upon it before the school just before the Sunday on which the collection is to be taken. Once a month a collection is taken for the work of school itself. In this way the scholars are taught both self-support and benevolence.

Those who maintain that a school to be effective must be graded and present social and athletic attractions to the boys, will find that the Campello school does not uphold their theories, for outside the junior department the school is not graded, and yet it maintains an average attendance of from six to seven hundred.

When asked to what he attributed the success of the school, Mr. Keith said, "To the pleasant room, the orchestra and the interest of the children in the varied order of service." The visitor would add two more, namely, the intimate relation of Rev. A. F. Pierce, the pastor, to the school, and the talent of the superintendent to call forth the loyalty and enthusiasm of those under him.

The annexation of Canada appears to be getting more attention on this side of the boundary than on the other. Dr. John Potts, who knows the Dominion thoroughly and is known to many of our readers, writes in the *London Sunday School Chronicle* that "there never was a period in the history of Canada when there was less annexation tendency as at the present time. No public man dare mention annexation, as it would be the signal of consigning him to obscurity."

For a Congregational Propaganda

Quick and Hearty Responses to the Suggestion

Knowledge Would Create Loyalty

Dr. Patton, under the heading, Wanted—a Congregational Propaganda, in *Our Readers' Forum* for Feb. 13, sees clearly and states none too forcibly an immediate need of our Western churches, and one which must continue as a source of weakness until it is met. His proposal for the free distribution of denominational literature among our churches is good so far as it goes. It may indeed be doubted whether the cause of the weakness can be adequately remedied until we shall have established some form of oversight among our churches which will bring them into touch with our denomination instead of with our benevolent societies alone.

An incident or two that took place during the last year in a certain church will illustrate the bearing on the work of our benevolent societies. The pastor of the church had been more than usually faithful in the presentation in interesting form of missionary aim and conquest. Having read in your columns that when the benevolent returns from any church were not satisfying it was owing to lack of effort on the part of the pastor, he determined to supplement his own appeal by that of one of the general representatives of the church, which was done. The issue of the village paper for the next week, edited by the Sunday school superintendent of the church in question, contained the following: "To hear a minister plead Sunday after Sunday with his congregation for money to send to foreign lands, when every cent of that money he hopes to get is needed perhaps in the very homes from which he hopes to get it, is disgustingly inconsistent. If one half the energy which is expended in raising money for foreign missions were expended in bettering the community in which we live, that community would be better off both mentally, spiritually and financially." The month's effort secured for the Board \$7.25, of which the pastor gave \$5.00.

When the time of annual meeting arrived foreign missions was kept in the schedule of benevolences only by the personal influence of the pastor, and after the vote was carried the same editor moved that the amount received from the offering be deducted from the pastor's salary.

A thousand happenings of this nature in our churches are due directly to ignorance of such primary knowledge of the denomination as is contained in your *Popular Catechism* in the current Handbook, *e. g.*, that one of the two distinguishing characteristics of Congregationalism is its "missionary zeal." There is no possible doubt that many of our churches are irritated almost to the point of revolt, and our power for effective work in the local communities greatly impaired, by the fact that whenever the church is reminded of the existence of the denomination it is almost invariably coupled with the demand for money.

To secure the working efficiency of the local church, such a propaganda as Dr. Patton proposes is of great importance. The ordinary Western Congregational church is not a living organism, but an aggregation. Its component parts having for the time adhered together out of mere convenience, the failure to impart any principle of loyalty that might vivify the church denominationally leaves it liable to tumble to pieces as readily as it came together. It impresses one sometimes as a mere neutral ground on which the members of other denominations come together and feed on home missionary money to await the formation of churches of their distinctive orders. Hence the fact remarked on now and then under the breath that the denominational results of our splendid home missionary work have been fearfully disappointing.

The remark of a revered professor in a Congregational institution of learning that he had

all his life been "so busy making Christians that he had had no time in which to think of making Congregationalists," seemed to your correspondent in his then inexperience as altogether admirable. He has since found himself occasionally in doubt as to whether it comprises the whole of denominational wisdom. Suppose that the family should be so busy with community problems that it should forget to cherish family love; the village government so busy with state politics that it should forget civic pride; the nation so much concerned with international problems that it should despise loyalty to itself? All these would be no greater folly than for the denomination to forget to create the organization which could carry forward its work. *H.*

Another Voice for a Propaganda

I, for one, a pastor of an Illinois church, thank the brother from St. Louis for his recent article on A Congregational Propaganda. One who has always lived in New England, surrounded with the glorious traditions and the noble achievements of our Congregationalism, can hardly realize such popular ignorance about Congregationalism as is often found in almost any of our Western towns and cities. It is a sad fact that Congregationalism is not known in the West enough to command denominational loyalty. I would heartily cast my vote for such literature on the subject of Congregationalism as suggested by our brother from St. Louis.

Odell, Ill.

D. Y. MOORE.

A Plea for Congregational Rallies

Many of us Western pastors feel the full force of Mr. Patton's article on Wanted—a Congregational Propaganda.

May I add another idea? While I was working in the State of South Dakota, the superintendent of home missions, in company with two of the strongest pastors of the state, made a tour of some fifteen or twenty churches, holding large and interesting rallies. One of the pastors spoke on the history of Congregationalism, while the other showed the mission of Congregationalism to the present day. The superintendent spoke helpful words along a similar line. Why could not similar rallies be held all over our country until our Congregational constituency learn to know the ground whereon they stand and many outsiders come to feel that a church which in their minds has stood for anything or nothing has a splendid history and a sure basis? I know of at least one church and pastor that would hail such a rally with delight and I confidently believe there are hundreds of others.

Milford, Io.

J. H. OLMSTEAD.

Ministerial Changes in Andover

While the Ballardvale parish of Andover has just gained a pastor in Rev. A. H. Fuller of Easton, the West parish has lost Rev. George A. Andrews, who was dismissed Feb. 28, after a pastorate of five years. Mr. Andrews came to the West Church from a Methodist minister's home, after study at Colby College and Andover Seminary, besides several years' valuable experience in teaching. He has shown marked ability as a preacher and an hereditary aptitude for pastoral care. Commenting upon his resignation, the local paper said: "His preaching has placed him in a high rank as a pulpit orator, and his many genial qualities have made his work as pastor and helper most effective. He goes away from his first parish to a large field, carrying the hearty 'Godspeed' of a wide circle of friends." Massachusetts has not lost the subject of these cordial words, since he is the pastor-elect of the church in Holliston. *H.*

The Crisis of Christ's Ministry*

By Rev. A. E. Dunning

The popularity of Jesus with the common people constantly increased during the earlier part of his ministry in Galilee, while the hostility of the rulers of the churches grew more intense with every infraction by Jesus of its rules. The rulers of the civil government thus far had paid no attention to him. Herod was tetrach of Galilee and Perea. His new palace at Tiberias was plainly in sight from Capernaum, being a few miles down the lake shore. But apparently he had not been occupying it for several months, spending his time at another magnificent palace at Machaerus in Perea, a fortified town on the top of a hill east of and far above the Dead Sea. At the eastern end of the town was a fortress prison into which Herod had some time previously cast John the Baptist at the instigation of Herodias, his wife. Her union with Herod was an outrage against law and decency in many ways. John had openly denounced it, and Herod also feared lest his influence in proclaiming another kingdom should encourage a revolution.

It seems to have been while the apostles of Jesus were carrying on their missionary tour that the plot of Herodias succeeded. Not long after, Herod heard of the wonders wrought by the apostles, who had extended their mission into Perea. Superstitious and worried by his guilty conscience, when the responsibility for their works was explained to him as belonging to one called Jesus, he declared that Jesus must be John risen from the dead. Meanwhile the disciples of John who had remained loyal to him came to the prison, took and buried the headless body of their master and went with their sad tidings to Jesus [Matt. 14: 12]. About this time also the apostles returned from their mission and reported to him of their labors [Mark 6: 30]. At this point we imagine Jesus continuing the story of his experience.

THE PARTING OF THE WAYS

Popular interest in the new kingdom which I was proclaiming as the Messiah had far exceeded my ability to meet it personally. I had sent out my twelve chosen assistants in couples to preach the news of the kingdom and work miracles in the cities, expecting to follow them myself and overtake them [Matt. 10: 23]. I did follow them soon after [Matt. 11: 1], and while on the journey I received a startling message from John, who had baptized me at the Jordan and declared me to be the Messiah. Two of his disciples came saying that he told them to ask me if I was indeed the Messiah, or if he must still look for one not yet come.

I had answered that question for myself and to my own townspeople by declaring that the words of the great prophet Isaiah describing the Messiah would be fulfilled in me: that through the spirit of Jehovah coming on me I would proclaim good news to the poor, release to captives, sight to the blind, liberty for the bruised. I therefore made no answer at once in words to John's disciples, but in their presence I restored blind persons to sight and delivered many from plagues and evil spirits. Then I sent the disciples back to their master to tell him what they had seen and to ask him on that evidence not to lose confidence in me.

It was hard to resist the temptation to send to the great sufferer some word of hope of deliverance from his dungeon. But to have done it would have been for me to have swerved from the path which led to the cross. John had expected a national reformation and the overthrow of foreign and hated civil government. I sought to found the new kingdom through the acceptance by individuals of the principles of self-sacrifice and service which I was illustrating. I knew that my work might prematurely be arrested if the attention of the civil authorities should be directed to it. I could therefore do nothing to secure the release of John.

When his disciples had gone I told the multitude how great a hero he was, unswayed by popular opinion, unconquered

by desires for physical comfort, a prophet unsurpassed by any in our history: honored and accepted by publicans and sinners though he lived a hermit's life, and rejected by Pharisees who professed to regard with reverence the asceticism he practiced. I told them that my mission also was of God though I ate and drank with publicans and sinners, and that the fruits of each man's work were the test, whether or not he was the child of wisdom.

The day came soon when John's disciples again appeared, this time with the news of the final tragedy. A corrupt royal court, a lewd girl, and a drunken king had by a wily, wicked woman been used as instruments to end the noble young life of my teacher and forerunner. At the same time my disciples whom I had sent on the mission to the cities of Israel, came back reporting what they had done and that Herod, who had heard of their doings, had said that their Master must be John risen from the dead.

Already the church authorities were outspoken in their opposition to me. The

Pharisees resented my indifference to the rules of behavior and the ceremonies which they imposed on the people. The Sadducees were beginning to be alarmed lest I should draw away the people from them and endanger their official positions. I saw that Herod also would become active against me when he came to connect my work with that of John which he had thought might stir up rebellion among the people.

Burdened with grief at the death of the great prophet who had initiated me into my ministry, shadowed with forebodings because of the increase of our enemies, and wearied with incessant labors, I counseled my disciples and those whom John had now committed to me to withdraw with me from the multitude to an uninhabited place on the eastern shore of the lake. We took a boat and quietly departed from the country of Herod into that of the tetrarch Philip. It was evident that the turn of affairs in my ministry had arrived. Henceforth I should need to withdraw as far as possible from public notice and spread my teachings privately till the inevitable end of my life, foreshadowed by that of John, should come.

We should always keep open and free a corner of our head in which to make room for the opinions of our friends. Let us have head and heart hospitality.—Joseph Joubert.

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* International Sunday School Lesson for March 13. Death of John the Baptist. Text, Matt. 14: 1-12.

From Watch Towers
the Country Over

Up-to-Date Sunday School News

Many Practical and
Valuable Suggestions

The Prospect in Boston

A swift survey of the Sunday school horizon from the top of Beacon Hill inspires faith. Boston may have been laggard in the past, but she is today alive to the universal revival.

One cause of this former indifference was undoubtedly the highly-wrought individualism of the schools and the lack of comparative statistics. Mr. W. W. Main, state secretary of Baptist Sunday schools illustrated this forcibly. His attention being attracted to the startling decrease in some of the Massachusetts schools, not only in enrolled membership but average attendance during the last five years, he found upon investigation that this condition was alarmingly common not only in his denomination but the Congregational as well. His encyclical letter calling attention to this and urging closer co-operation between pastor, superintendent and teachers, and a greater interest in the individual scholar has done much to bring about the deeper interest in spiritual matters which has characterized the Baptist schools this winter. This denomination has been especially successful in organizing and maintaining men's classes, the one in connection with the First Baptist Church of Malden having an average attendance of seventy. These are usually under the leadership of a strong and successful business man.

The Baptist and Congregational Superintendents' and Primary Teachers' Unions of Boston and vicinity are doing much to bring the local leaders in touch with each other and the national leaders by their monthly sessions which are either open parlaments or are addressed by some representative worker. Denominational barriers are broken down once a quarter when the two superintendents' unions banquet together.

Boston's largest school is the Ruggles Street Baptist. The keynote to its success is cordial and democratic fellowship. There are always members on the alert to greet and introduce strangers. It is a graded school, with paid workers. The Sabbath noon lunch for officers and teachers, the mothers' classes in the afternoon, with a playroom for their little ones, are features.

Immanuel Congregational Church, Roxbury, is an example of what a pastor can do for a Sunday school. Rev. C. H. Beale, D. D., its recent pastor, felt that here as superintendent rather than in the evening service was his opportunity, and results fully justified his judgment.

The striking feature about the Unitarian work is the absolute independence of each school both as to lesson courses and methods. The Church of the Disciples, ministered to by Dr. C. G. Ames, has a successful graded system. Admirable is its organization for social service. Each grade has its own benevolence, which it studies and supports; for instance, the kindergarten are interested in a kindergarten for blind children; the primary in the floating hospitals, and so on up to the adults, and thus the scholars' attention is called to the suffering and needy of their own age.

Trinity Church (Episcopal) has remodeled its Bible School on the public school plan. It has three terms and summer vacation. Attendance, deportment and recitations are marked and averaged with the results of the term examinations. The plan has been in use since September.

Berkeley Temple (Congregational) has an especially interesting junior department. Miss Burpee, the superintendent, has solved the difficult problems of the deportment and securing teachers of boys' classes by doing away

with them and giving each teacher three boys and three girls. The order is excellent. The school is graded and the learning of Scripture and famous church hymns are required as supplementary work.

The increasing interest of teachers in Bible study is a hopeful feature of the Bible school movement in Boston, as their attendance on such classes and lectures as the Twentieth Century Club furnish during the winter proves.

A. M. J.

Worcester's Strong Showing

There is much old-fashioned regard for Church and Sunday school in this busy city. Large congregations and vigorous schools are the rule. The Old South leads with 800 scholars, and the smallest churches have 100 or more. Good leadership is one of the serious problems, but most of the churches are fortunate in this respect. At the Old South the assistant pastor, Rev. J. H. Matthews, is the successful superintendent, while Union Church has the good fortune of having Principal Frank W. Robson of the Bancroft School at the head of its Sunday school, and Central Church has the services of a graduate of the Hartford Bible Training School.

Graded schools. Proper grading has received much attention of late, and now the schools present an orderly arrangement and systematic plan of work which reaches in some churches from the cradle roll to the home department. Some of the churches have definite schemes of promotion, from cradle roll to kindergarten at three years, primary at four years, after which supplemental work is required and diplomas given as the scholar graduates from one department to another. At the Old South the Westminster System of Graded Supplemental Lessons (Presbyterian) is used for the primary and junior departments, and Rev. J. L. Keedy's Best Book of All for the intermediate scholars. Other systems are in use, but in most schools supplemental work is required for promotion.

The home department has received special attention in most of the schools and all the larger ones have excellent departments. Union Church has one of the best, with over 200 enrollment and some twenty messengers.

Normal classes are rare, although most schools are fully alive to the need and such classes are sure to come. Central Church has a successful class under its trained worker, also a good teachers' meeting each week which is uncommon.

The International Lessons are used in the majority of the schools, the Blakeslee System in two schools and one class at Piedmont uses the Hazard-Fowler Lessons.

The pastor does active work in most cases, either teaching a special class, often a mixed class of adults and not following the regular course of the school, or having a class in the general school or being a pastor in the school. In some cases the pastor is in the office during the school hour, for conference or to meet inquirers from the school.

Decision. In most schools an effort is made at least once a year to bring scholars in the intermediate and senior departments to make a definite decision to enter upon the Christian life. When pastors, superintendent and teachers unite in suitable preparation and prayer very gratifying results have followed, as at Union Church recently when a large number went to the pastor's office and there committed themselves to Christ.

Methods. Many devices are in use to keep up interest. For attendance, a large ther-

момeter is constructed showing the rising or falling attendance. A hospital chart with its rising or falling line will indicate the same.

Banners and stars are used to show best class records. One school gives prizes to those absolutely perfect in attendance for a year. This school has scholars who have not missed a session for six years. Stars on charts and the giving tastily designed fishes for bringing new scholars interest the smaller children and some get a good string of fish. Birthday banks are common in the lower grades. Outline maps of Palestine are supplied in one school and the scholars fill in the places and incidents and mark the journeys of Jesus as they study the lessons. At Union Church Principal Robson required written examinations at the last review session and was highly gratified at the result. The examination papers were equal and in some cases superior to like work in day schools. Worcester is fortunate in having a live district organization under the leadership of a successful business man who spares no time, labor or expense to make the organization useful and thus keeps the Sunday school interest continually to the front and the best things before the people.

E. W. P.

A Word from Portland, Me.

Modern methods are in general use and the desire is widely expressed for some new movement of life and power. Woodfords Congregational Sunday school has found prayer meetings at the close of the session instrumental in bringing many children into the church.

A. F. E.

New Haven Varied Measures

In the grading of schools into separate departments the United and the Dwight Place schools have done good work, such as few others here could do for lack of rooms. But there are no schools which in this respect could be called models. As to lessons, the schools of our order are about equally divided here between the International and the Bible Study Union Lessons. Many have used other short courses, and because they soon reach the end are compelled to go back to one or other of the above courses. For several years the Center Church and the Howard Avenue made their own lessons, and it was in the Pilgrim Church that Mr. Blakeslee really did the first work on his system. Some primary departments here have found the Little Pilgrim an acceptable lesson. At present, or in the recent past, some of Dr. Mutch's courses are in use in Plantsville, Orange, West Haven, Howard Avenue and elsewhere. Stevens & Burton's Life of Christ has been a favorite in several adult and young men's classes. An adult class in the Church of the Redeemer has a prepared address each week by some person selected, following in a general way the lessons of the school. At Plymouth a profitable study of church history by adults is now in its second year on a schedule prepared for them by Prof. Williston Walker.

M.

Significant Straws in the Nutmeg State

The school of the First Church of Newington excels any that I have seen in the quiet reverence and dignity of its opening service. There is no ringing of bells or formal calling to order. A signal comes from the superin-

tendent and the pianist plays softly some hymn of aspiration or petition while the school bows in silent prayer.

In the First Church in Rockville a large class of boys thirteen to fifteen years old is taught by the pastor. Once each month on Sunday afternoon the pastor meets members of the Sunday school for an hour's study of the worship of the church. The class or club is called the School of Worship.

Center Church, Hartford, has just begun a pastor's class for those looking forward to joining the church at the Easter communion. This is the fourth year that such a class has been held in this school. At South Windsor the pastor meets once a month members of the home department for some systematic Bible study. Thus is recognized the fact that there are many "shut-outs" as well as "shut-ins" who cannot attend regular sessions of the Sunday school, the former being for the most part those whose home cares detain them at the hour of meeting on Sunday. E. F. T.

Progress in Chicago

An increasing number of Sunday schools in Chicago and the State of Illinois have been working along lines of graded lessons, better methods in teaching and in securing more practical results. The Religious Education Convention held in Chicago a year ago greatly stimulated these efforts.

The aim has been to secure more definite and comprehensive study of the Bible and to give the scholar something in particular to do that will arouse his interest in the work before him. This picture, taken from our Leavitt Street school, shows a class at work around a table, with Bibles, reference books, maps, pencils and note-books. Tables are much better and more convenient than lapboards and should be used wherever possible.

Some ministers, superintendents, heads of departments and teachers are preparing their own lessons successfully and with good results. Numerous interesting instances might be given did space permit. The lessons are varied to suit the different grades from Old Testament Stories and Heroes to the Life and Teachings of Jesus, the History of the Early Church, Christian Experience, etc. In one school the pastor's class, has been made part of the school system, meets regularly on Sunday during the session. In this way he finds himself once a week face to face with those of proper age and most likely to be influenced and brought to Christian decision. Mr. Baird's school of Ottawa is ideal in this respect. Union Park and Oak Park, First, have model intermediate departments, respectively under the direction of Miss Frances Wells and Miss Frederica Baird. Oak Park is noted for its fine primary department and the unusually large number of Bibles present and in use every Sunday, one in the hands of nearly every scholar. Every teacher has one. A normal course for the training of teachers is being inaugurated here too.

The Third and Forty-first Street Presbyterian schools have each a young men's Bible class well organized with a membership of about one hundred. The Immanuel and Belden Avenue Baptist schools have young men's classes numbering each about two hundred and fifty, and the Western Avenue Methodist school has a mixed class of young people with a membership of more than one hundred. These classes are all organized along four distinct lines: study, prayer, work and social, and have attained most excellent results. The Hyde Park Baptist school with such splendid and high ideals for religious instruction, both intelligently educational and profoundly religious, has been successful along

both lines. The average attendance of this school is about four hundred, with a carefully graded curriculum, written examinations, promotions, etc., yet last year there were twenty-five who united with the church, besides others who professed conversion. This school has 178 pupils who are members of the church.

In all of these schools, and fifty more of which mention might be made, the missionary activities and systematic offerings to benevolent objects have been kept up and in some have been increasing. Next to better lessons and better methods in teaching, the Sunday school offering, training the children to give, is the late thing. W. F. M.

Variety and Good Results in Greater New York

A tendency to depart from the old title of Sunday school is evident. Central and Lewis Avenue use the name, Bible School.

OPENING AND CLOSING FEATURES

South has a boy choir. The members are paid nominal amounts, and render efficient service. At Puritan and at Tompkins Avenue Branch there are no bell signals, but all signals for order, rising, etc., are sounded on the piano. The Church of the Pilgrims uses a



CLASS AT WORK AROUND TABLE

printed order of service. At Central the first three Sundays of the month are called special days: the first, Prayer Meeting Sunday, when a brief prayer service is held in closing; the second, Music Sunday, when special music is rendered during the opening; and the third, Missionary Sunday, when in the closing service an account is given of some missionary object to which the school contributes. South observes special anniversaries of great men—the rooms being prettily decorated with flags the Sunday preceding Washington's Birthday. Tompkins Avenue has special music and spirited singing. Its responsive benediction at the close is also effective. Puritan is learning standard hymns. I saw over forty diplomas with Hofmann's head of the boy Christ which the pastor was to present for memorizing Phillip Brooks's beautiful hymn, O Little Town of Bethlehem. Manhattan uses a stereopticon in the opening service, and follows a systematic course of photographs and maps to illustrate consecutive events in Biblical history; soon many of the Tissot pictures will be used in this connection. This school is also learning passages of Scripture. Manhattan and Tompkins Avenue Branch are assisted in their singing by a violin and cornet respectively.

METHODS OF STUDY

Manhattan makes no effort to follow one system, but the superintendent calls on each class, in closing, to report the gist of this lesson for the day. This school has on file a large number of mounted photographs and pictures of Biblical scenes and customs, which

are used by the teachers at their option in class work. Puritan has a good-sized boys' class which is using the Underwood & Underwood stereoscope pictures with much interest and enthusiasm, following a regular course. Lewis Avenue is thoroughly graded.

PRIMARY AND JUNIOR FEATURES

At Tompkins Avenue Branch, the junior superintendent, a man, teaches the department as a whole. This energetic leader encourages the learning of Scripture verses, but insists that the scholar know the book, chapter and number of the verse of his selection for memorizing. Tompkins Avenue has little tables as well as small chairs for its little people. A recent interesting feature at Puritan was the presentation of a Chinese lily bulb to each child who is to care for it until Easter. Plymouth has a delightful kindergarten, under the direction of an experienced kindergarten; and several other schools have adopted this feature.

TEACHERS' MEETINGS, NORMAL CLASSES, ETC.

Central holds a successful teachers' meeting on the last Saturday evening of each month, when a preview of the lessons of the coming month is presented by Dr. J. M. Farrar of the Reformed Church. This study is followed by a social gathering, and nearly all the teachers are present. At Lewis Avenue the teachers of the special course grades meet bi-weekly, taking two lessons in advance each time. Here, also, a valuable reference library has been purchased recently, and is available to the teachers every day. This library is made more useful by having posted each week the list of helps on the successive lesson in each course.

METHODS OF ENCOURAGING ATTENDANCE

At Lewis Avenue, the assistant pastor, who Feb. 1 assumed the superintendency, last fall personally visited the home of every absentee, and in this way increased the percentage of attendance from 60 to 85; there being one Sunday with only 80 absentees out of a membership of 840, not counting the primary and pastor's classes. Now every class above the primary is organized; and duplicate lists of absentees are provided both teacher and president of each class—the former writing letters and the latter sending some member to visit the absentee. The teacher's letters are carried by the King's Messengers—a valued and trusty band of boys, who are kept interested by weekly meetings.

Absentees of three weeks are visited by a salaried worker at Tompkins Avenue Branch. In this school, an excellent secretary's record is of great value. A large book, printed for the school, contains the name and number of every member of the school, date of entering, leaving or re-entering, age, class number, and record of transfers or changes. By the aid of an index, each name is easily found; and each former scholar, on re-entering the school, is given his old number. The primary children here enjoy wearing their cards to and from their homes, with the attendance indicated by a punch.

Puritan and Bushwick Avenue have devised successful schemes by offering prizes for inducing attendance of Sunday school members at church services.

PREPARATORY CLASSES

An encouraging feature of many schools now is the interest manifested in the formation of classes preparatory to church membership. These classes meet as a rule during the Lenten season and until the May communion. South, Central, Tompkins Avenue, Manhattan and Bushwick Avenue, all have such classes, which are proving fruitful.

A PASTOR'S BIBLE CLASS

This class, conducted by Dr. Kent, is studying Burton and Stevens's Life of Christ, and is composed of adults of all ages. Dr. Kent has unusual ability as a teacher—his clarification of obscure truths, his tact in questioning, and his frankness in stating conclusions of different scholars being especially impressive. He rightly regards this class as one of his greatest opportunities of the week. DIXON.

Some Notable Things in Colorado

In the mountains of Colorado is a coal camp with twelve or fifteen families and many single men—coal miners—where two young ladies, one a Roman Catholic and the other a Protestant, together superintend a Sunday school, sharing in the exercises and in the direction of the classes. In the half hour of study one uses a Roman catechism and the other gives instruction from the International Bible course. Several problems have been solved by this harmonious union.

In Denver a young men's class has formed a club and taken a pledge carefully to study the Bible, do personal work each month, assist the pastor at the weekly prayer meeting and on Sunday evenings and to support a missionary in a foreign land. Already the large number of young men at the prayer meeting, the full house on Sunday nights, and the increased membership of the Sunday school are marked improvements. The Plymouth Brotherhood is the club's name.

In Boulder a similar idea of a club among both the young men and the young women, but with more attention to social and literary features during the week has increased the total enrollment of the Sunday school twenty-five per cent. and the average attendance thirty per cent. during the past year.

Several churches in Denver and Colorado Springs support mission schools and give instruction in neglected districts in tent-chapels seating from fifty to one hundred. The floor and walls for four feet upward are wood and the roof is canvas. In winter these chapels are heated with a stove. Practical missionary labor is thus learned in the home church school.

The new parish house of Dr. Gregg's church in Colorado Springs has some excellent features. Plymouth Church, Dr. Frank Bayley, pastor, Denver, has a primary room, fitted at a cost of \$1,500 by Pres. Frank Trumbull of Colorado Southern Railroad, in memory of his parents, for modern kindergarten work. There are about 170 members in this department, and the appointments and apparatus are complete and satisfactory. Another fine primary class is that of Boulevard Congregational Church, Denver, under the care of Mrs. J. A. Walker, president of the International Primary Department. These are models of their kind. The Denver Primary Union is a practical club for the development of primary methods.

A. S. B.

The Twin Cities Marching Ahead

Two features mark the Sunday school work of later years in the vicinity of the Twin Cities.

1. There is a growing sense of the privilege of instruction in the Bible school, on the part of adults. The prevalent feeling among Christians that the Bible must be studied and known has led the younger adults to turn to the Bible school for leadership and instruction. The Endeavor work is partly responsible for this happy state of things.

In consequence a new demand is being felt by those who purvey Sunday school supplies. There is frequent inquiry for manuals which shall cover the history, geography and contents of the Book of books. Huribut's, Semelroth's, Sells' Manuals are those generally used among us. Rev. E. L. Brooks of Hutchinson, for example, formed a normal class for young men in the fall of 1903 and is taking them through a course in Sells' Outlines, finding in-

terest and enthusiasm in this special work. In a way this is a part of his Men's Sunday Evening Club work. Less used than the above and more directly a study of the Bible are the Y. M. C. A. Course of Bible Study, Stalker's Life of Christ and of St. Paul.

2. The evangelistic purpose is showing itself in various ways. While Decision Day does not grow in observance, that for which it stands is certainly being emphasized. The primary and junior work is arranged to lay a foundation of religious knowledge for the appeal to personally surrender to Christ, and at twelve or fifteen such a surrender is looked for.

At a recent conference of the Fifth District of the International Sunday School Association the session devoted to conversion was, by attendance and interest, the crowning meeting of the session. The saneness of this newer evangelism in the Sunday school is refreshing. Clap-trap and the cruel invasion of the child's right of choice were inveighed against. The teacher was rather to watch with each lesson for the Decision Day of some pupil.

We have no model school here, if such an institution exists. I think, however, of the



John McBride

Fifth Avenue school, Minneapolis, as excellent if not model. This church is fortunate in having an unusually effective superintendent and keeping him in that position. John McBride's purposes are evangelistic. He wants the school to be a place where conversions take place and where Christian character is developed. This tone goes through the plans for the school and its sessions. The choice of teachers is not so strongly intellectual that their spiritual effect on the classes is ignored. The superintendent has new teachers from among the young people constantly coming forward to supply vacancies. Brevity and life characterizes the opening sessions of this school. No slow-going tunes, drawled out into four verses, dishearten the school. There are perhaps two crisp songs sung as if singing were a delight, a brief prayer (but thought out before); a solo (short), either vocal or instrumental, or an improvised choir from the school; reading of lesson; brief notices and a word about offering of the day and then the lesson. At the close there is a brief review (by the assistant superintendent often) and the school is out on the hour promised. O the misery of the tired and hungry children kept in other schools twenty minutes after closing time—an hour after the usual noon meal! In all his conduct of this school the superintendent is plainly there to get things done, well and on time, and not to show himself off. "Utility" is his motto.

Do the children go to that school? Auditorium, classrooms, and basement are running over, not only with children but with young men and women and older people. And the church? It opens its arms at every communion to take into its loving embrace the product of this Sunday school and Rev. J. E. Smith smiles, and smiles again, as his pastorate becomes more and more fruitful.

R. P. H.

Tested Michigan Methods

Nine years ago the Congregational Association of Michigan appointed a committee on Sunday school work, especially in regard to graded courses of study and training of teachers. The committee was unanimous in its conviction that a completely graded course in text-book form was desirable. As a step in this direction the committee prepared a little manual of supplemental lessons, divided into four departments of four years each, with an outline course for teachers.

Wholly or in part the plan has been carried out by many schools. The First Church, Port Huron, has made good use of it, and in many respects has a model Sunday school. Before promotion is made to higher grades a standard must be reached in weekly class work, and examinations passed on the graded supplemental course. Attendance upon church is carefully recorded and is large. Merits and demerits for conduct during the services are noted by a monitor.

Rev. H. P. De Forest of Woodward Avenue Church, Detroit, has done valuable work in preparing a series of manuals for use in different grades. He is one of the pioneers in scholarly methods of Bible study in the Sunday school.

The First Church, Detroit, makes much of its primary department, and a well-graded course is mastered before promotion to the main school. Young men's class organizations promote *esprit de corps*, better Bible study and larger social service.

Park Church, Grand Rapids, employs an able assistant pastor whose most important work is to superintend the large Sunday school. There is a successful teachers' training class taking a course in Bible study.

Plymouth Church, Lansing, has a splendidly organized young men's class, into which members are received by vote. The teachers of the primary department for a dozen years have had a weekly meeting in the interest of their work and have secured splendid results.

The Pilgrim of Lansing uses lesson slips for home study and written answers prepared by a committee of its own school. The work is taken by the whole school except the two lowest grades of the primary department and the oldest adult class. For four years seventy-five per cent. of the school have done the required work, and emulate each other in the doing.

Hancock in northern Michigan has for many years had written examinations each quarter. Careful drill is given in advance, and the scholars enjoy the work.

The most significant Congregational Sunday school movements in Michigan have been in the direction of improved methods of Bible study. A triennial Sunday school convention, in which the services of Bible teachers like Professors Sanders, King, Bosworth and Moulton have been secured, has elevated Sunday school ideals.

W. E.

Northern California Swinging into Line

Three schools in Oakland and one in Berkeley have paid superintendents.

1. The best new things in our schools here are: in material equipment, a reference library, open daily from nine to five; in grading, a comprehensive system essentially the same in two churches, one with eight and the other with nine departments; in new methods, a boys' choir of fifteen picked voices, which sings a processional and leads in the hymns, truly devotional opening exercises, careful marking on a scale of five for quality of work, a men's class and a women's class studying the freshest materials on the Bible and Christianity presented by professors of Pacific Seminary and the State University.

2. The First Congregational school of Oakland deserves to be considered a model. It is worthy of imitation in the following particulars: its trained superintendent, its library provisions, its choir and hymn singing, its opening devotions, its cadet class of fifty, its apt and thorough grading, its up-to-date-ness in lesson courses and materials and methods, its corps of teachers, reliable in attendance and learning to teach as specialists the same courses year after year, its pastor's classes and rare pastoral devotion and co-operation.

S. N.

Southern California Experiments

All are anxiously waiting the outcome of the Religious Education Association at Philadelphia. It was significant of the concern for improved Bible study methods that the only paper voted printed at the General Association meeting in October was one on the Sunday school problem. Most schools are using the International series. As a whole the primary work is better organized than other departments. The Beginners' Course has been adopted in the First Churches of San Diego, Pasadena and Los Angeles, in Central Avenue, the Third Church, Los Angeles, the West Side Church and Lake Avenue, Pasadena, at Corona and Claremont. At Bethlehem Institutional Church and the East Los Angeles Church there have been introduced in place of extended opening exercises a form of organization and work based on a pledge like the Junior Christian Endeavor. This Children's or Junior Church has become very effective.

Among those who have tried more fully to supplement the lacks in the International series the First Church, Los Angeles, has perhaps done most. The school is thoroughly graded from cradle roll to post-graduate. The

International Lessons are used in all but the post-graduate grade. Here each class chooses its own. Supplemental work each day, taking part of the time formerly given to opening exercises, is given to the classes in each grade. The primary department is graded as usual. The junior, intermediate and senior grades not only memorize but study Bible stories, Bible history and Bible literature and thought respectively.

W. H. D.

The Outlook in Seattle

One of the interesting features of Sunday school work in and around Seattle is that boys' clubs and girls' clubs are being conducted along with many of our schools. Union has installed a gymnasium outfit in the new basement and the boys meet there Mondays and Wednesdays. The ropes and rings are in plain sight on Sunday and may serve to whet youthful appetites for Sunday school attendance. West Seattle has built a gymnasium beside the church, the labor being largely donated by the boys and fathers. Plymouth has a club which meets on Sunday afternoons and consists of about forty new-boys. They are entertained mostly by sing-

ing and reading with occasional light refreshments. Pilgrim has a junior club, meeting on Wednesday, and a senior club on Friday night. The Pilgrim Club has entertained some of the other clubs in their basement rooms, giving a literary program of their own arrangement and then inviting the visitors to join in the sports which followed.

Plymouth has a salaried superintendent, Mr. James Lynch, and is highly pleased with this investment. They aim to have each second Sunday before communion a Decision Day, and are receiving many children into the church as a result of these efforts. The Endeavor Societies give just the needed place for their spiritual training. A normal class is just formed to follow a special course of training for two years preparing teachers. Another aim is to put the support of the school upon the church and use Sunday school collections for benevolent objects. Most of our schools pay for their own supplies out of their collections.

Pilgrim has a building especially planned for the use of the Sunday school, the basement nearly all above ground for the primary, the first floor for the main assembly room and a gallery running around three sides furnishing classrooms above and below. E. L. S.

In and Around Boston

Dr. Morgan Returns to Illinois

Dr. Charles L. Morgan of Central Church, Jamaica Plain, has accepted the unanimous call of First Church, Elgin, Ill., having the largest list of names of members in the state. Dr. James Chalmers ministered to this church for more than two years, during which fully 400 names were added to the roll. No better man to succeed him and care for these new members could be selected than Dr. Morgan, who will return to the state in which he has passed many years of fruitful ministry. The Elgin church is in one of the most promising fields in the country. Its house of worship is one of the best and most convenient in the state, and among its members are large numbers of intelligent, consecrated Christians who will not fail to uphold their pastor with all their ability and with a cheerfulness which cannot fail to inspire him with zeal and courage. As Dr. Morgan will not go until the last of April, there will be time for his brethren to express to him their cordial feeling, and before he leaves we expect to publish a more extended notice of his work in this city.

Young Men's Congregational Club

Mr. John Graham Brooks addressed the club, last week, after its dinner at the Hotel Bellevue. He described why labor has resorted to certain practices in fighting for higher wages and shorter hours, one of them being that organized capital taught it how to fight so. The black list preceded the boycott, etc. In the joint agreement and trade-compacts between large groups of employers and trades-unionists rather than in open war between them does he see the solution of the matter. That either the trust or the trades-union are to be done away with he does not believe.

A Sunday School Studying Congregational History

The Sunday school of Central Church, Newtonville, is studying a History of the Congregational Church, prepared by the pastor, Rev. O. S. Davis, for use in the school. The lessons are mimeographed and given out weekly in advance by appointed distributors. A ten-minute quiz along day school lines is conducted from the platform at the end of each session. The course is proving both interesting and instructive.

An Outpost to be Strengthened and Held

Under the wise leadership of Rev. John G. Taylor, the church at Arlington Heights,

which began life as a union church and became Congregational in 1899, is gaining steadily in membership and financial strength. It has the largest constituency of any church in a section of Arlington with not less than 1,500 residents. It occupies a fine site in an outlying portion of Greater Boston that one day bids fair to be thickly populated with an excellent class of people. Much has had to be done by Mr. Taylor in leading the people to appreciate the fellowship which comes from union with the churches and from having regularly established agencies of missionary and philanthropic work. It is an enterprise which needs the sympathy and aid of the larger and older churches of Greater Boston, for a site has been pre-empted and foundations laid for a church that sooner or later will be strong.

In Memory of Mrs. Smyth

The Woman's Home Missionary Association held a service in the Congregational House, Feb. 25, in memory of Mrs. Egbert Smyth of Andover, for the past eleven years chairman of its board of directors. There was a large attendance of personal friends and coworkers. Miss Means of Dorchester led the informal but impressive service. The central theme, Sealed Orders, the uncertainty of the time element in Christian service, was specially appropriate in view of the suddenness of Mrs. Smyth's death, after a few days' illness hardly counted even serious till the end was near. Many bore loving testimony to her beauty of character, far-reaching influence, executive ability and untiring devotion to the interests of home missions. A brief memorial sketch was read by Mrs. Danielson of Providence, and Mrs. Fullerton of Brockton presented resolutions expressing grateful appreciation of Mrs. Smyth's long and valuable service to the association.

The War through Missionary Eyes

The Boston ministers last Monday morning heard from Rev. George M. Rowland, missionary of the American Board in Japan, a clear, dispassionate statement as to the struggle between Russia and Japan, from the standpoint of one who has been on the ground. Reviewing the records of the two nations, he contrasted the grasping aggressiveness of Russia with Japan's effort to secure the independence of Korea and to maintain the integrity of China; expressed the utmost confidence that the Japanese government is controlled by con-

siderations of honor and right, and his assurance that, through its ability to do without things, Japan can carry on a great warfare with resources comparatively slight. The speaker prophesied that victory for Russia would mean a closed door not only to commerce but to all forms of Christianity except the Greek Orthodox Church; while victorious Japan, so far as her influence extends, would show to every form of Christianity, not only hospitality, but protection. He closed with a plea for adequate support of our missions in Japan, which would make for the salvation of Asia.

The ministers welcomed an opportunity to hear a brief address in the line of Christian optimism from Dr. Nehemiah Boynton of Detroit, and a word of encouragement as to the work of Fisk University from President Merrill, with an appeal to Northern churches to stand by it.

The Whistler Exhibit

Boston for the next three weeks will be a Mecca for lovers of art from all parts of the country. New York, Philadelphia and Chicago have sent the most distinguished critics and art collectors to the unparalleled collection of Whistler's work gathered under the patronage of the Copley Society, and displayed on the walls of Copley Hall. Whistler's heirs in England have sent the best of his work that remained unsold; the rarest specimens owned by American collectors and museums of art have been loaned; and the result is an opportunity not only for enjoyment, but for a valid judgment on Whistler's place as an artist. Mr. Royal Cortissoz of the New York *Tribune* thinks that it will "rationalize, to some extent, the deliverance of those naïve acolytes who have been making Whistler ridiculous by setting him on a pedestal which even a much greater man might find embarrassingly high," and Mr. Cortissoz's comment on the collection, so far as it is made up of paintings—Whistler's greatness as an etcher he admits—is, that "it is not greatness that is revealed, but wayward genius, instinctive style and charm."

Sunday as observed in Boston: The Copley Society, Sunday morning, listened to a lecture on Whistler and afterward had a reception. The Junior Class at Harvard gave an informal reception to T. W. Higginson, Sunday evening, in the Social Union.

The Literature of the Day

The American Prisoner

Mr. Philpotts's stories are built on a generous scale and deal with the deep things of human experience. He has allowed himself a wider range in this than in preceding novels and shows no falling off in power of portraiture. The scene is again on Dartmoor, in the neighborhood of the great detention prison for French and American prisoners of war in use in 1814. There is a distinct and interesting historical background, but it is never obtruded, nor allowed to interrupt or hamper the movement of the plot.

The central figure is the sanguine, generous and choleric gentleman-farmer who risks life and fortune in reclaiming a corner of the moor. The flavor of the soil is in the group of servants who follow his fortunes. An unusual and powerful figure is the old family servant and enemy, Lovey Lee, a woman of mighty stature and determined purpose, all whose nature is absorbed in love of accumulation. The reader becomes deeply interested in the development of character in the girl-heroine through her relations with three lovers—one of them an American sailor in the prison. These and the minor characters show a depth and breadth of observation and sympathy which are refreshing among novels of a few star characters set among lay figures, with always an eye to the theater.

This is not a story to be read in a hurry and forgotten in a day. It abounds in separately rememberable scenes on the moor and in the prison. It is worth thoughtful and careful reading and will reward it.

[The American Prisoner, by Eden Philpotts. pp. 508. Macmillan Co. \$1.50.]

RECENT SUNDAY SCHOOL LITERATURE

The Books of the Bible With Relation to Their Place in History, by M. C. Hazard, Ph. D., and H. T. Fowler, Ph. D. pp. 226. Pilgrim Press. 50 cents net.

For adult classes with well qualified teachers this is the text-book which for a good while has been called for. It will give to intelligent pupils a comprehensive knowledge of the Bible as a whole, of the character and authorship of its books and their place in history. The assured results of historical study of the Bible are accepted without controversy and points for study and review are stated. The arrangement is in four sections of thirteen lessons each. Lists of books for reference are given. This book cannot be successfully used by teachers without somewhat of a library and considerable study.

The Natural Way in Moral Training, by Patterson Du Bois. pp. 328. F. H. Revell Co. \$1.25.

Mr. Du Bois has earned the right to be heard attentively on the treatment of children. This latest volume from him is not less valuable than his Point of Contact in Teaching. He teaches adults about children in much the same way as he would have them teach children. His four methods of child nurture are by Atmosphere, Light, Food and Exercise. The child, he says, must be studied as of more importance than the lesson. The chapter on the Education of the Emotions is especially valuable, in a region which has received scant consideration as yet. The power of suggestion in child training is clearly presented and illustrated in the chapter on Nurture by Light. We do not know any book in which the average reader can find a clearer setting forth of the new psychology.

The Pedagogical Bible School, by Samuel B. Haslett, Ph. D. pp. 383. Fleming H. Revell Co. \$1.25 net.

This volume attempts too much. The author appears to have made copious notes of lectures on pedagogy and Sunday school teaching, and to have collected a great deal of material on the history of Sunday schools, with accounts of many experiments in organization and teaching, but without having tested them in his own experience. The records of his investigations are valuable, but the theories deduced from them are to be received at least with caution. It will be a good while yet, for example, before the Christian Church will accept the dictum of this school that Jesus Christ as the Redeemer from sin and guilt is not to be taught to children till they have reached their teens.

Practical Primary Plans, by Israel P. Black. pp. 264. Fleming H. Revell Co. \$1.00 net. A revised edition completed by the author just before his death. An excellent handbook which should be in every Sunday school library. Contains a revised list of books for primary teachers.

Sunday School Teaching, by Rev. William W. Smith. pp. 165. 50 cents. Young Churchman Co., Milwaukee.

A manual for study by Sunday school teachers, largely compiled from extended reading of books on child study and pedagogy. With full references and bibliography. Contains also a list of graded lessons for use in the Episcopal Church, prepared by a special committee of the Sunday School Commission of the Diocese of New York.

Men of the Bible, for Boys' Bible Classes, by W. H. Davis, with the advice of Geo. A. Hubbard, Ph. D. pp. 65. International Com. Y. M. C. A.

A suggestive handbook with questions, outlines and character sketches of many of the most noted men of the Old and New Testaments. There are also leaflets for the pupils.

Travels of Paul, by Melvin Jackson. pp. 59. Paper covers. Int. Com. of Y. M. C. A.

A course of lessons setting forth the heroic qualities of the great apostle. For boys' Bible classes.

ECONOMICS

The Inside History of the Carnegie Steel Company, by James Howard Bridge. pp. 369. Aldine Book Co., New York. \$2.00 net.

Starts with the small beginnings of what came to be the most important steel works of America and traces the development of processes and management. A phrase of the author's well sums up the underlying idea of the book, "A story that shatters all preconceptions of the genius necessary to achieve millionaireship." Mr. Carnegie is never the hero and sometimes approaches perilously near to being the villain of the piece.

The Story of a Labor Agitator, by Joseph R. Buchanan. pp. 461. Outlook Co. \$1.25.

Mr. Buchanan was chosen as the best man to tell, from the inside, the story of organized labor, its purposes, struggles, defeats and victories. The work is well done, full of action and interest and is a valuable contribution to the literature of the problem. It is practically the history of the labor movement from 1878 to 1888 as revealed by the life experience of one of its foremost leaders. Mr. Buchanan was the editor of a labor paper during all of this period, either in Denver or Chicago. He was in Chicago at the time of the Haymarket tragedy and describes the events of those days from personal knowledge. He held high positions in many labor organizations and was a successful leader of strikes. Since 1889 he has been editor of the department of economics in the American Press Association.

Money, Banking and Finance, by Albert S. Bolles, Ph. D., LL. D. pp. 336. Am. Book Co. \$1.25.

A practical examination of the principles and methods of American banking, including incidental inquiries into the nature and uses of money, and bank and railway finance. The legal responsibilities of banks and their customers are defined and contrasted and accompanied by citations of actual cases in point which greatly add to the interest. Though in no way a great book, it cannot fail to have value to the student of banking, and at least a passing interest to that large proportion of persons who are daily served by the banks.

VERSE

A Spray of Cosmos, by Augusta Cooper Bristol. pp. 62. E. G. Badger, Boston. \$1.25.

Mrs. Bristol shows much skill in the handling of difficult forms of meter and rhyme, and reflects the secrets both of human emotion in her love poems and of the suggestiveness of nature, and the spirit of her verse is devout. She is now and then imitative of older singers, notably of the peculiar music of Poe, and she needs to consider her metaphors a little more wisely here and there.

Tennyson's Suppressed Poems, edited and annotated by J. C. Thomson. pp. 203. Harper & Bros. \$1.25.

Like all greatest of the modern poets, Tennyson was a stern self-critic. On the whole, in looking over this collection of poems which he himself withdrew, the wise reader will acknowledge his wisdom in suppression. The interest of the book is of literary history, yet here and there are passages of which we would regret the total loss, and the personal history of the poet is served by a number of them. Mr. Thomson's collection must be nearly or quite complete. His editing and annotation, granting that the work was to be done, are entirely satisfactory.

New England History in Ballads, by Edward E. Hale and his children, with a few additions by other people. pp. 182. Little, Brown & Co. \$2.00 net.

Dr. Hale is always sure of a hearing. Most of us associate him with improvements in family life, as well as with his public work in the pulpit and in literature. Many of these ballads grew out of the family interest in history of his own home. Others are selected from little known sources, while a few are quite familiar. It is a book to appeal to the patriotic. It contains matters of curious interest to the literary archaeologist. We cannot think, however, that Dr. Hale and his children have succeeded in making any notable addition to our stock of New England ballad verse.

The Conceits of a General Lover, by Edward W. Barnard. pp. 186. Richard G. Badger, Boston. \$1.50.

Light-hearted and clever verse of the sort we smile over in the humorous weeklies, which holds its own admirably without the accompanying pictures. The author touches a deeper note in glimpses of home life and here and there in other places, and some of his songs are notably ready for musical accompaniment and the voice.

Apples of Gold, by Clara Bancroft Beatley. pp. 187. Am. Unitarian Assn. \$1.00 net.

The purpose of this anthology is didactic. The compiler has aimed to make a book which could be used not only by the individual from time to time, but also for suggestion in the morning hour of family gathering. The material has been gathered from many sources, not least and perhaps a little disproportionately, many will think, from the writers connected with New England Unitarianism. The fault of the book is its fragmentariness. Scraps and bits are here in abundance, though full quotation is allowed to many poems. Yet the material is chosen with good taste and the outside is beautiful.

The Quest, by Edward Salisbury Field. pp. 59. Richard G. Badger, Boston.

There is an engaging brevity about Mr. Field's work which often enables him to make a good point tellingly. It is not the greatest verse, nor is there much of it, but it is clear and often musical.

Poems of Alice and Phoebe Cary. pp. 482. T. Y. Crowell & Co. 60 cents.

A collected edition of poems of two famous sisters with introduction and notes by Prof. Katharine Lee Bates of Wellesley.

TRAVEL

The New Era in the Philippines, by Arthur Judson Brown, D. D. pp. 314. Fleming H. Revell Co. \$1.25 net.

Dr. Brown visited the Philippines in the service of the Presbyterian Board of Foreign Missions, of which he is one of the secretaries. He writes intelligently and interestingly of affairs in the islands. Sketching the earlier history briefly, he goes on to tell of his own travels and of the changes wrought by Ameri-

can occupation. The work of Protestant missions naturally takes the first place in his interest and is fully discussed. He treats the questions of the Roman Catholic Church in the islands with breadth and intelligent fairness. The book is well illustrated and gives as complete a picture of the American problem in the islands as anything we have recently seen.

The Nile Quest, by Sir Harry Johnston, G. C. M. G., K. C. B. pp. 341. F. A. Stokes Co. \$1.35.

A supplement to the author's well-known history of the Uganda protectorate. He has here put in order, with maps and pictures, the whole story of the long course of exploration which has resulted within the memory of most of us in a complete account of the sources and tributaries of the Nile. The book is the work of a great explorer and gives vital pictures of his predecessors as well as the ordered story of one of the great human pursuits.

China Past and Present, by Edward Harper Parker, pp. 424. E. P. Dutton & Co. \$3.00 net.

Mr. Parker's experience in the British consular service was extensive and varied. In this book he has gathered up sketches of Chinese history, old and new, of the religion, the reigning houses, the officials and of the foreigner in China together with many pictures of Chinese peculiarities both good and bad. The book gives the impression of a bluff, self-resourceful personality. He writes as an admirer of many things in Chinese

civilization and as a sympathizer also with Russia in her plans for the future of the far East. There is a humorous tone in the descriptions of personal experiences which often makes them very entertaining.

Europe on \$4.00 a Day, by A. Rollingsstone, pp. 50. Published by The Rollingsstone Club, Medina, N. Y. Paper. 25 cents.

This is an unpretentious little booklet, but it is full of useful information and helpful advice about foreign travel. The writer and his wife made an experimental trip to Europe of seventy-five days' duration at an expense of \$300 each, and he tells how he did it, giving expenses in detail. The inexperienced traveler will find it worth purchasing.

Canada in the Twentieth Century, by A. G. Bradley, pp. 428. E. P. Dutton & Co. \$4.00 net.

Mr. Bradley undertakes to give a picture of Canada as it is today which will be informing for the general reader, and especially for the British reader, without entering too deeply into statistics or at all into the field of prophecy. He omits altogether an account of the maritime provinces but otherwise covers the ground with a remarkable degree of fullness. He has an Englishman's interest in the most important of the colonies of the Empire. He knows most spots of Canada by repeated visits and his style is lively as well as informing. An admirable map and many illustrations help to give a good idea of scenery and places. We know of no single book on our rapidly-growing neighbor on the north, which so fully and satisfactorily covers the ground.

Closet and Altar

THE LORD'S SUPPER

This do in remembrance of me.

O, ye poor, dry and dead souls, why will ye not come hither with your empty vessels and your empty souls, to this deep and sweet well of life, and fill your empty vessels?—S. Rutherford.

The *Sacramentum* was the Roman soldier's oath, in which he renewed allegiance to the emperor and the state. And even such is our sacrament the renewal of our oath of service to our God and King.

Give yourself clean away to Christ.—Jonathan Edwards.

How sweet and silent is the place,
My God, alone with thee!
Awaiting thy clear touch of grace,
Thy heavenly mystery.

So many ways thou hast, dear Lord,
My longing heart to fill,
Thy lovely world, thy spoken word,
The doing thy sweet will.

Giving thy children living bread,
Leading thy weak ones on,
The touch of dear hands on my head,
The thought of loved ones gone.

Lead me by many paths, dear Lord,
But always in thy way,
And help me make my earth a heaven
Till next Communion Day.

—Alice Freeman Palmer.

I have observed that children when they first put on new shoes are very curious to keep them clean. Scarce will they set their feet on the ground for fear to dirt the soles of their shoes. Yea, rather will they wipe the leather clean with their coats; and yet, perchance, the next day they will trample with the same shoes in the mire up to the ankles. Alas! children's play is our earnest. On that day wherein we receive the sacrament we are often over-precise, scrupling to say or do those things which lawfully we may. But we, who are more than curious that day, are not so much as careful the next; and, too often go on in sin up to the ankles: yea—our sins go over our heads.—Thomas Fuller.

In constant dependence, in uninterrupted communion with God is your salvation, peace, joy, your preparation for pure, faithful, complete living.—Froebel.

O Sovereign Lord, who hast brought us up from the depths of darkness to light, who hast given us life from death, who hast graciously bestowed upon us freedom from slavery, who hast scattered the darkness of sin within us, through the presence of Thine only begotten Son, do Thou now also, through the visitation of Thy all-holy Spirit, enlighten the eyes of our understanding, that we may partake without fear of condemnation of this heavenly and immortal food, and sanctify us wholly in soul, body and spirit, that with Thy holy disciples and apostles we, with pure heart and enlightened soul, with face that is not ashamed, and with hallowed lips, may call Thee, the holy God who art in heaven, Our Father.

Bits from New Books

Wood Fires

An open wood fire is always cheering; so our humble folk of the wilderness, having little else to cheer them during the long winter evenings, were mindful to be prodigal in the matter of fuel, and often burned a cord of wood between candlelight and bedtime on one of their enormous hearths. A cord of wood is better than a play for cheerfulness, and a six-foot backlog will make more mirth than Dan Rice himself ever created. Economy did not enter into the question, for wood was nature's chief weapon against her enemies, the settlers; and the question was not how to save, but how to burn it.—From *Major's Forest Hearth* (Macmillan).

English Sympathy with the American Revolution

In 1782 our people solemnly and deliberately abandoned the attempt to reconquer America on the ground that it was both wrong and foolish; and that fact, to the mind of every one who holds the British character in esteem, affords an irresistible proof that a very large section of the people must all along have been fully persuaded that the coercion of our colonists by arms was neither wise nor righteous.—From *Trevelyan's American Revolution* (Longman's).

Thoughts on Eating

"So many folk," said the man, "seem to live as though they were ever scanning the bottom of a pot. They never get beyond reflections on appetite."—From *Seeping's Uther and Igraine* (Outlook Co.).

An Empty Heart

"I had nothing to give up, mother," replied Cynthia quietly, and in a few words her heart's tragedy was written—since of all lives, the saddest is the one that can find nothing worthy of renouncement. There were hours when she felt that any bitter personal past—that the recollection of a single despairing kiss or a blighted love would have filled her days with happiness. What she craved was the conscious dignity of a broken heart—some lofty memory that she might rest upon

in her hours of weakness.—From *Glasgow's The Deliverance* (Doubleday, Page & Co.).

A Foolish Proverb

There is a foolish proverb that says that those people are happy who have no history. In other words, it is better to be a cow than a man. I cannot see it.—From *Benson's Book of Months* (Harper's).

How to Know a Snob

There are snobs now who behave almost as nicely in the privacy of their homes as in the presence of a duchess. They are much more particular as to the way in which others shall behave to them. That is a test, by the bye. The snob thinks most of the treatment he receives from the world; the gentleman thinks first how he shall act courteously to others.—From *Crawford's Heart of Rome* (Macmillan).

How to Treat a Fool

Mrs. Foggarty, th' best way t' call a man a fule is t' pay no attention t' phwhat he says.—*Gilhooley's Dennis Foggarty* (Stokes).

The Pleasure of Scents

Scents! I often think that noses might as well disappear from the human race for all the use that most people make of them. And nature has prepared such inexhaustible happiness for that humble organ. I've planned many a time to take my own nose on a holiday and leave eyes and ears at home, only, somehow, I always forget. Such is the effect of generations of ancestors who have recognized their noses only in times of severe affliction—such as cold in the head, for instance!—From *Thurston's On the Road to Arcady* (Revell).

Not Afraid of Suffering

"I ain't afeard of seein' folks suffer. Tom will tell you that." "That she ain't, suh," agreed Tom with pride. "If I do say it who shouldn't, thar never was a woman who could stand mo' pain in other people than can Susan."—From *Glasgow's The Deliverance* (Doubleday, Page & Co.).

A Foreign Mission in Kent

By Mary Adams Hopson

In the early deeds of lands we find that the Indians called the section around the great bend in the Housatonic River which deflects the stream from its course toward the Hudson and turns it back into Connecticut, "The Straits." Here, in this year of grace, has been held a foreign mission. The foreigners have come into the land to be evangelized by "Americans" whose fathers were new comers in this same locality a couple of centuries ago.

In the fall of 1902, contractors for the New Milford Power Company set at work a large force of laborers to make canals, reservoirs, dams, to utilize the water power of the Housatonic in an electrical plant at Bull's Bridge, some five miles from the village of Kent, Ct. The men were housed in temporary structures, long, narrow, dark, having all available space fitted with bunks. Such food as they could not buy ready cooked they prepared on improvised ranges of stones and earth. The more energetic built sod huts to protect their cooking operations from wind and rain. Creature comforts were few. Food for mind or soul there was none. No school, no church, no reading-room, no home, opened its doors to them. A thousand men were herded together with little but their own bright spirits to differentiate them from the brutes.

This condition was a strong appeal to Christian

standing compactly in a semi-circle, with heads bared and eager, earnest, up-turned faces. "There's a land that is fairer than day," rang out on the evening air, in richer tones and softer syllables than we are accustomed to hear. The audience joined in the Apostles' Creed, and the Lord's Prayer. The minister prayed for a blessing on their daily labor, on their families in far off Italy, and the men said "Amen." Then he read the story of the prodigal son and told of the Father's love and the way of return to him. How intently the men listened! How warmly they invited us to come again!

Mr. Cerrata remained for a week, talking with the men and holding several services. Afterwards, Mr. Vincenzo Esperti, missionary of the Connecticut Bible Society, took up the work. Some of the gatherings resembled inquiry meetings, where questions were answered and difficulties explained.

Many Italians seem of devout spirit, glad to have the Bible put into their hands, and to be shown the way to God without other mediator than Christ. Of the thousand or more employed, we were told that just three had attended the Roman Catholic Church in our village, and we understood that no priest had visited them. At first, there was a little opposition to our missionaries on the part of some who remembered the teaching of Italian priests at home to the effect that Protestants are infidels. The falsity of

maker who worked a few weeks in Kent writes in courtly Italian and exquisite penmanship, to thank us, in the name of God, for our *gentilezza*, and to tell of his content and happiness since he began to read the Gospel. A large number of Testaments and Gospels have been sold and eagerly read. The Evangelical Church of Italy has exerted a wider influence than we had supposed, and, with the public schools, is throwing discredit on superstitions. Many Italians who come to America are alienated from the Church of Rome by the abuses of the confessional, the *morale* of its clergy, its attitude toward modern thought. Some of them, like some Protestants, drift into agnosticism. Others "receive the word with gladness."

There are more than 30,000 Italians in Connecticut alone. We believe they can be reached in their homes by smiles, Testaments and tracts, and can be drawn to our churches by classes for English, the women by sewing meetings. Gospel hymns in their own language are a great delight. The children are already outstripping American children in the public schools. If brought into our Sunday schools and Endeavor Societies they will soon become members of our churches and good citizens. One hill church of Litchfield County has recently received several French Swiss young people trained in the Junior Endeavor Society.

We would suggest that these methods may be helpful in work with other nationalities. A Polish neighbor was glad to secure a Bible in her own tongue, and wonders why her church does not have these books. The American Bible Society advertises the Book in forty-two languages. The American Tract Society offers twenty-three languages to its patrons. With equipment thus at hand, the friendly visitor will find a way to reach many a hungry soul in this strange, new country.

Sixty per cent. of the population of Connecticut is of foreign parentage, and immigration is on the increase. Is not this fact the call of God to New England churches to give the new comers a pure gospel, while the state extends its political privileges?

Here and There in Illinois

Illinois is 400 miles from top to bottom and 220 from one side to the other. It embraces 56,650 square miles and has a population of about 5,000,000—3,000,000 outside Chicago. It has seven cities with a population of over 30,000, eight above 20,000, five more than 15,000, 10 over 10,000 and 21 over 5,000—51 in all. Congregationalism is represented in 36 of them, and in 64 of the 102 counties.

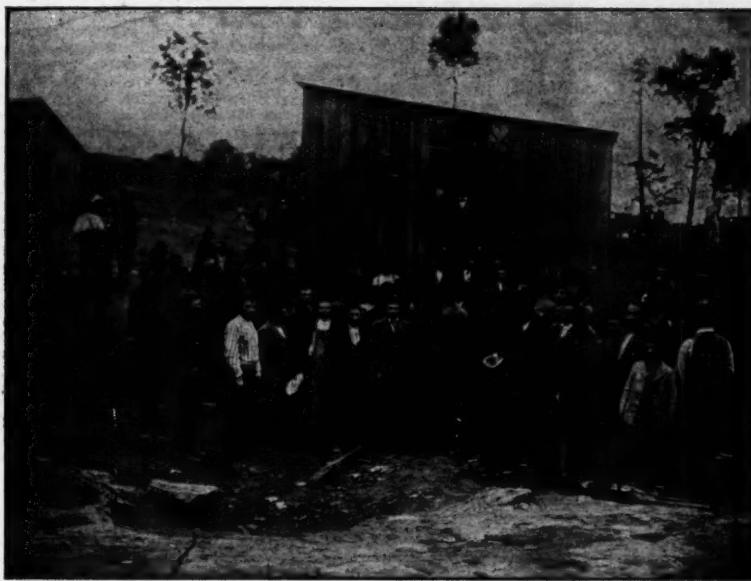
In nearly half as many more important cities and towns of less population the denomination is needed, ought to go, and will when men and money are available. This task will be taken up, not alone for the sake of planting a Congregational church, but because three-quarters of a million of people are waiting for us to do our full share of the work of evangelization. Forty languages are spoken by this multitude of people, fast learning English in public schools and Sunday schools.

The mining population comprises 45,000 miners and over 200,000 men, women and children, for Illinois is only second to Pennsylvania among mining states, nearly 1,000 mines being operated. Our denomination is working in 25 of these mining fields, Rev. James Hayes, the well-known "Coal Mine Missionary," leading the band of workers.

Chicago and Peoria, the two largest cities, have their city missionary societies, trying to keep pace with the growth of the population in starting and fostering new Sunday schools and churches. In the latter city Dr. Faville has distinguished himself on account of his successful Men's Club in connection with his Sunday evening service. Alton, with its Dr. Rice and the new church he has built, Decatur and Mattoon with their new church buildings, Alton determined to rebuild since the fire, and Marshall, lead the way to the South and it is hoped the path will be so plain that we may plant a church in Cairo, a city of 13,000, at the junction of the Ohio and Mississippi.

Springfield, First, with its new pastor Johnson, and Clark at Plymouth, with Hope as a third and Pilgrim as a possible fourth, takes on new life but greatly suffers from the loss by death of Mr. Tracy. Ottawa, under the lead of Dr. Baird, president of the State Home Missionary Society, rejoices in its thoroughly renovated house of worship, new pews and windows and furnishings, with steam heat and new organ. The parsonage also was made over almost into a new house. Champaign has done almost the same thing, though it already had a beautiful new parsonage. Rev. F. L. Graff, though twelve years on the field, is young, and with both eyes wide open, is looking towards a Congregational hall over on the Urbana side, for the 200 Congregational

Continued on page 353.



At Close of the Service

sympathy, but the problem of relief was difficult. Most of the men were Italians, presumably Romanists. We had slight acquaintance with their language or tastes and our resources were limited. One thing we knew they needed which we could supply in part, viz., literature. The Kent Christian Endeavor Society made a small appropriation; we consulted an Italian pastor in Bridgeport, and from the list which he gave ordered Italian tracts, Testaments and Gospels from the publishers in New York. These were received with such eagerness as left no doubt of their acceptability.

The next move was an open-air service, several months later, in which Methodists from Gaylordsville joined with the Kent Congregationalists. It was planned to have this service in English, which some of the men could understand, but the Scripture was to be read verse by verse in the two languages, and the hymns to be used had been mimeographed from the Italian translations in *La Buona Novella*. These hymns were handed around, and were seized with great eagerness. A violent thunderstorm broke up this meeting, but not until we had explained why we had come, had sung a few hymns and had become satisfied that the men were hungry for the gospel and for the touch of a friendly hand. "Who is going to preach to us?" they asked of one and another visitor.

The following week, Rev. Canio Cerrata, of the Italian Congregational Church of Bridgeport, conducted a *servizio*, which some of us will never forget. He stood on the steps of the long "shanty," a little group of Americans around him, the Congregational pastor with a violin. The light from lanterns suspended from the shanty wall shone out upon a hundred men in their working clothes,

that idea has been shown. One honest objector of considerable influence spent an evening with Mr. Esperti, became satisfied with the position of the evangelicals and before the interview closed was on his knees in fervent prayer.

We believe that a good number of these men have been converted to God, and that many more have had prejudice removed and will be amenable to religious influences that may hereafter be extended to them.

An interesting factor in these results has been a school for teaching English, which a few ladies have held Saturday evenings in the Congregational lecture room. Those who could not read were taught from an ordinary school primer. Those who read Italian had the New Testament in English and Italian parallel columns for a text-book. Conversation was provided for by a free adaptation of the Berlitz Method. A reading knowledge of Italian and hymns mimeographed from *La Buona Novella* (American Tract Society) enabled a lady to conduct a short devotional service in a language understood. The blessedness of this work must be experienced to be appreciated. We know now why missionaries from Africa or China are so eager to return to their fields.

On the completion of the electrical plant the laborers disperse, but permanency is fostered by securing their future addresses, and they will be followed by the missionary, or introduced to pastors and missions.

The work has afforded some surprises. The men were uniformly courteous, and their general bearing commended itself to the community. Most of them were young, bright, ambitious, teachable, very appreciative of efforts in their behalf. A shoe-

The Record of the Week

Calls

BELSEY, GEO. W., Plymouth Ch., Toledo, O., to Telluride, Col. Accepts.
BLAIR, ALLEN J., Brimfield, Ill., to remain indefinitely.
BLANCHARD, FERD. Q., Southington, Ct., to First Ch., East Orange, N. J.
FULLER, AUGUSTUS H., Easton, Mass., accepts call to Ballardvale.
GATES, CARL M., recently of Dorset, Vt., accepts call to Saco, Me.
HUMPHREYS, OLIVER M., Oto, Io., to Waynoka, Okl. Accepts.
HUSBAND, CHAS. H., Dover, Kan., to Chapman, to begin April 1.
IDEN, A. J., Aten, Crofton and Addison, Neb., adds Weigand to his field.
JOHNSTON, FRANK L., Mount Pleasant, Io., to Tabernacle Ch., Kansas City, Mo.
LEPPARD, J. D., to Cathlamet, Wn.
LYTLE, JAS. A., Bethlehem, N. H., to Ashland, Mass. Accepts.
McCLEMENTS, H. JOHN, Atkinson, Ill., accepts call to Hastings, Okl.
MORGAN, CHAS. L., Central Ch., Jamaica Plain, Mass., accepts call to Elgin, Ill.
NEILAN, JOS. D., Chicago Sem., to superintendency of Church Extension Society, Seattle, Wn.
NICHOLS, JOHN T., to serve another year as superintendent of the Church Extension Society, Seattle, Wn., with an increase of \$200 in salary; also to permanent pastorate of Union Ch., same city. Accepts the latter.
PARKER, JOHN A., to remain a seventh year at S. Hartford, N. Y. Declines, accepting call to Aquebogue.
RICE, GUY H., Arlington, Neb., to Long Pine.
SILCOX, J. B., Central Ch., Winnipeg, Manitoba, to Plymouth Ch., Lansing, Mich.
VOGT, WM. F., Guide Rock, Neb., to Friend and Turkey Creek, German Chs.
WARREN, WM. F., recently of Assonet, Mass., accepts call to Walpole, N. H.
YORK, FRED'K E., South Ch., Grand Rapids, Mich., to Moline and Corinth. Accepts.

Ordinations and Installations

ALEXANDER, JAS., 4. Roslindale, Mass., Feb. 25. Sermon, Dr. Alexander McKenzie; other parts, Rev. Messrs. H. A. Barker, F. W. Merrick, R. B. Grover, J. S. Voorhees and Drs. A. H. Plumb, W. T. McElveen, W. H. Allbright and P. B. Davis.
HARRISON, CHAS. H., 6. and 4. Free Ch., Woodfords, Portland, Me., Feb. 23. Sermon and prayer, Dr. D. N. Beach; other parts, Rev. Messrs. Norman McKinnon, R. G. Harbutt and E. P. Wilson.
KEEDY, EDW. E., 4. Warren Ch., Cumberland Mills, Westbrook, Me., Feb. 24. Sermon, Rev. J. L. Keedy, brother of the pastor-elect; other parts, Rev. Messrs. E. M. Cousins, L. M. Dean, A. F. Earnshaw, C. W. Fisher and A. H. Wright.
WARNER, CHAS. C., 4. Eldora, Io., Feb. 24. Sermon, Dr. D. F. Bradley; other parts, Rev. Messrs. T. O. Douglass, S. J. Beach, J. E. Snowden and C. E. Tower.

Resignations

ADADOURIAN, HAIG, Manomet Ch., Plymouth, Mass., to take effect Aug. 1, closing a seven years' pastorate.
BARBITT, WILL A., First Ch., Ashtabula, O., closing four years' service.
BELSEY, GEO. W., Plymouth Ch., Toledo, O., after seven years' service.
BRAKEMEYER, GUSTAVUS L., Friend and Turkey Creek, German Chs., Neb., after six years' service.
BURTNER, D. EMORY, Swampscott, Mass., to take effect April 1, after six years' pastorate.
GOODHEART, SIMON F., Lowell, Vt., closing a three years' pastorate.
LEWIS, FRANKLIN F., Syracuse, Neb., after three years' service.
LINDSAY, GEO., Chamberlain, S. D., to take effect May 1, after three years' service.
LYTLE, JAS. A., Bethlehem, N. H.
MORGAN, CHAS. L., Central Ch., Jamaica Plain, Mass., to take effect April 30, after ten years' service.
NORTHROP, CHAS. A., First Ch., Norwich, Ct., after nineteen years' service.
PARKER, JOHN A., S. Hartford, N. Y., after six years' service.
PURDUE, ROLAND W., Telluride, Col.
RICE, GUY H., Arlington, Neb.
SMITH, ANDREW J., N. Yakima, Wn., to take effect June 1, after three years' service.
STANTON, JAY B., Cromwell, Io., after three years' service.
TOMLIN, DAVID R., Mitchell, S. D., to take effect May 1, after five years' service.

Dismissals

ANDREWS, GEO. A., West Ch., Andover, Mass., Feb. 28, after a five years' pastorate.
BLANCHARD, EDW. B., Brookfield, Mass., Feb. 23.

Stated Supplies

DYKE, THOS., Oberlin Sem., at Naponee, Neb., for one month, with view to permanency.

FAIR, GEO. A., at Taylor Ch., Seattle, Wn., for three months.

HAMLIN, CHRISTOPHER R., Plymouth Ch., Lincoln, Neb., at Rokeby Sunday afternoons.
McCULLAGH, ARCHIBALD, at Adams Square Ch., Worcester, mornings, during the absence of the pastor, Rev. J. Addison Selbert, in the Orient.
Rev. Chas. M. Pierce, lately of Auburn, will supply Sunday evenings and assist in parish work.

Personals

BALLOU, HENRY L., Chester Vt., has received an increase of \$100 in salary.
CASE, ALDEN B., Claremont, Cal., is acting as financial agent for the Los Angeles Cong. Union, and editor of the *Spanish Evangel*, which is to be issued monthly.
DENNEY, WILSON, Charles City, Io., has been granted a four months' vacation, to enable him to attend the S. S. Convention at Jerusalem. Pres. F. E. Hirsch of Charles City College will supply the pulpit during Mr. Denney's absence.
DWIGHT, HENRY O., for 34 years a missionary of the American Board in Turkey, has been made corresponding secretary of the Bureau of Missions, with headquarters at the Bible House, New York city.
DYER, FRANK, Lake View Ch., Chicago, Ill., has been granted an increase of \$300 in salary.
FROST, GEO. B., and wife, were given a farewell reception on leaving Rutland, Mass., and a silver service with a dozen knives and forks was given to Mrs. Frost by the women.
GRIDLEY, ALBERT L., and wife, were recently presented with a pocket-book filled with gold and silver by their parishioners in Parsons, Kan.
GURNEY, HENRY E., on removing from Warsaw to Cortland, N. Y., was presented by his Warsaw church with a gold watch.
HANNUM, HENRY O., Hope Chapel, Old South Ch., Boston, was given \$175 at a farewell service, Feb. 28, prior to his departure for Superior, Wis.
HUNTINGTON, CHAS. W., High St. Ch., Lowell, Mass., has recently been made a director of the Cong. Education Society.
JAMES, D. MELANCHON, has terminated his pastorate over the Church of the Pilgrimage, Plymouth, Mass., but will reside for the present in Plymouth and continues to act as chairman of the local committee on the project for a Memorial Church.
RICHARDSON, JOHN P., Alstead and Langdon, N. H., on his birthday, Feb. 18, received from Alstead a Morris chair and a sum of money.
SCHROEDER, GEO. W., Newcastle, Neb., has received \$250 increase in salary.
SMITH, E. SINCLAIR, Pilgrim Ch., Lansing, Mich., was given \$50 in money on the occasion of his departure for Palestine, Tex.
THACKER, THOS., and wife, are engaged in mission work in the Spanish language in and near Santa Ana, Cal. They have had experience in Central America.
THOMAS, LEWIS J., Second Ch., Peabody, Mass.,

has just been given an oak sideboard, six dining chairs and a purse of money.

VIRGIN, SAM'L H., New York, N. Y., suffered a slight stroke of apoplexy on Feb. 17. A second stroke, Feb. 18, paralyzed his entire left side. His physicians hope, however, that he may in time regain the use of his limbs.

American Board Appointments

BROOKS, Miss FLORENCE, *Daughter* of Mr. Cobb, is a Smith College graduate, and has had considerable experience in the lower East Side of New York city and at the Church of the Sea and Land, under Rev. John Hopkins Denison, now of Central Church, Boston. Miss Brooks has had good musical training.

COBB, Mr. EDW. S., son of Dr. Wm. H. Cobb of the Congregational Library, received his education in the Newton High School, Amherst College and Union Seminary, whence he will graduate this summer. During his seminary course he has engaged in mission work at the lower East Side in connection with a small church. Mr. Cobb and Miss Brooks are designated to the Japan Mission.

American Board Items

AUSTRIAN MISSION.—The publication work centers in four periodicals, namely, *Betanie*, their church paper, published three times a month with 2,400 subscribers; *Myady' Krestin*, *The Young Christian*, the organ of the Y. M. C. A.'s, published monthly, having perhaps 900 subscribers; *Pritel Lidu*, *The People's Friend*, published monthly in the interests of the Blue Cross movement, and *Romicka*, the S. S. publication, heretofore a monthly leaflet, this year a book. These papers are largely self-supporting, receiving no help from the mission but occasional voluntary gifts coming to them from friends, in addition to subscriptions. The S. S. publication receives regular help from the London S. S. Union and Foreign S. S. Association.

EUPHRATES COLLEGE, HARFOOT, TURKEY.—Annual meeting trustees Euphrates College Funds was held Feb. 25, in Congregational House. The attendance for 1903 in all departments, including kindergarten, was nearly 1,000; receipts from students for tuition, \$3,115, an increase in three years of nearly \$880. Although the expenditures of the college last year were \$11,805, the corporation is without debt. In fact the college has never had one. The treasurer's report showed the funds of the corporation to be \$99,547.39. Rev. Henry H. Riggs succeeded Rev. Dr. C. Frank Gates as president of the college.

INDIA, WAI DISTRICT.—Miss Gordon writes that two new village schools have been opened, as it seems, in direct answer to prayer. The head man of one village rented a large house, which accommodates the school, the teacher and his family, as well as the teacher of a near-by village school.

Continued on page 350.

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A beloved and valiant Y. M. C. A. secretary passed on in the death last week at Montclair, N. J., of Rev. George A. Hall, for twenty-eight years state secretary for New York. In early life a Methodist minister, he cast in his lot in 1868 with the association, traveling widely in its behalf, and was always highly valued for his practical wisdom and evangelistic zeal. He, like the late Mr. McBurney of the "old guard," will be missed by a wide circle of sincere mourners.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 7, 10.30 A. M. Speaker, Prof. E. Charleton Black, LL. D.; subject, *Certain Aspects of Modern Fiction*.

BOSTON Y. W. C. A., annual meeting, Berkeley Street Building, Boston, March 7, 11 A. M. Public meeting in observance of thirty-eighth anniversary, Central Church, Boston, 7.45 P. M. Address by Rev. F. S. Henson.

YALE ALUMNI DIVINITY, Eastern New England, annual banquet, Gilbert Hall, Tremont Temple, Boston, March 7, 12.30 P. M.

AMERICAN MCALL ASSOCIATION, annual meeting, First Baptist Church, Commonwealth Avenue, Boston, March 9, 3 P. M. Rev. H. Merie d'Aubigne will deliver a stereopticon lecture on Paris, Old and New.

SPRING STATE MEETINGS

Alabama Association,	Marion,	March 28
New Jersey	Philadelphia,	April 19-20
Florida,	Daytona,	April 26
Tennessee,	Athens, Ala.,	April 27

Marriages

The charge for marriage notices is twenty-five cents.

RAVI-VIRGIN—In New York, N. Y., Feb. 13, by Dr. S. H. Virgin, father of the bride, Rev. Vincent Ravi and Edith M. Virgin.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CABLE—In New York, N. Y., at the German Hospital, Louise Bartlett, wife of George W. Cable of Northampton, Mass., aged 57 yrs., 3 mos.

CREEGAN—In Tabor, Io., Feb. 20, Mrs. Mary Ann Creegan, aged 84 yrs. Among the surviving children are Mrs. Professor Roark of Lexington, Ky., and Charles C. Creegan, D. D., of New York.

MCDUFFEE—In Springfield, Mass., Feb. 28, Rev. Samuel V. McDuffee, for the past six years pastor's assistant at Hope Church, aged 60 yrs. At the opening of the Civil War he left his class in Andover and served for three years in the army; he studied theology at Bangor Seminary, and had held pastorates at Ludlow Center and Brimfield, Mass., Orange City, Fla., and Thetford, Vt.

PHELPS—In Boulder, Col., Feb. 26, Martha E. Phelps, daughter of the late Deacon Charles Phelps of South Deerfield, and a graduate of Smith College, 1893, aged 34 yrs.

HON. AUGUSTUS MUDGE

Mr. Mudge was born in Danvers Aug. 21, 1820, and he died Feb. 18 of the present year. His wife, Lucy Ann Wentworth, whom he married Oct. 3, 1842, died May 16, 1900. There are four surviving children: Mrs. George W. French of Dorchester, Mrs. D. H. Colcord of Claremont, Cal., Lucius A. Mudge of Danvers, and Mrs. C. A. Sanborn of Redlands, Cal.

Mr. Mudge had a common school and academic education. He taught school, and was a member of the school committee. He was for many years a prominent shoe manufacturer. He was for a time president of the Danvers Savings Bank, trustee of the Danvers State Hospital, and also a member of the State Senate and of the Governor's Council, and he served as president of the Essex Congregational Club. He joined the First Church in Danvers in 1857, and was superintendent of the Sunday school for twenty-five years, and a member of the parish committee for nearly as long a time.

He was a man of great activity, giving himself little rest. He took all responsibilities with carefulness, he was methodical and thorough, and his work was laid out to be done. As a busy man he was ready to take up all social and public duties. He loved the neighborhood, the church, and the town. He was a man of sentiment; all local and historical associations and all religious inspirations laid hold upon him. His judgment was steady. He was considerate and courteous in his bearing; attentive to strangers, true in all his friendships. He was cheerful in reverses and patient under infirmities and pains. Through long-continuing bodily weakness his mind was active, and he kept his interest in all that went on, near or far off. His Christian faith was clear and satisfying, and he had a comforting sense of the nearness of God—into whose presence he has now passed.

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Ralph Rust, Willis, Mich., says: "This spring pimples covered my face and troubled me very much about shaving. I took a bottle of Hood's Sarsaparilla and the pimples are all gone."

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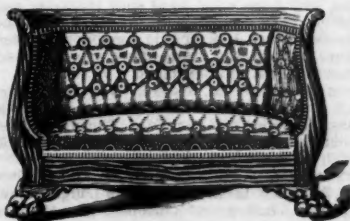
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Record of the Week

(Continued from page 348.)

Churches Organized and Recognized

WHRATON, S. D., rec. 14 Feb., 26 members. Rev. Guy P. Squires, Beulah, pastor.

Unusual Methods or Features

HOUSATONIC, MASS., Rev. R. DeW. Mallary. Hand-some eight-page church paper called *Country Parish Life*. Its motto is, "From well to better, daily self-surpassed." The initial number contains a fine symposium on problems of the Country Church, a sermon by the pastor, annual report, etc.

IOWA CITY, IO.—Rev. G. L. Cady runs a two-column ad. of his sermon topics in the *Iowan*, the student paper of the State University. His present series is on Statesmen of the Nineteenth Century.

PETALUMA, CAL., Rev. S. C. Patterson, in the Jubilee edition of its Church Manual, besides a historical sketch of the half century completed Jan. 26, constitution, membership list, etc., reprints *A Popular Catechism*, from *The Congregationalist Handbook*.

PORT HURON, MICH., *Ross Ch.*, Rev. John Schofield. A service for sailors. Captains, engineers and seamen responded to invitations and the auditorium was filled. Program included suitable music and an address by the pastor on Anchors and Rudders. The men expressed themselves as greatly delighted. Men's social. Invitations were sent to men who do not attend church, and twenty-six responded. Addresses by pastor and superintendent, followed by music, readings and refreshments. All expressed a desire for another social and several promised to attend church. The next Sunday evening a number who did not attend the social were at church and promised to come again.

Anniversaries

FORT RECOVERY, O., Rev. S. E. Snapp. Fiftieth, celebrated Feb. 5, with sermon by Rev. A. M. Hyde and addresses by Rev. Messrs. E. D. Curtis, W. F. McMillen and D. L. Leonard, D. D.

ELVIRA, O., *First*. Seventh of the pastorate of Rev. W. E. Cadmus, Feb. 14. The church has made a gross gain of 68 per cent. in the seven years, and a net gain of 37 per cent. An average of \$11,000 has been raised annually. Seventy-five have united with the church in the past year.

Material Gain

MONTEREY, MASS., Rev. John Dooley. Gallery remodeled by removing old seats, leveling the floor, closing up the front with beautiful glass windows which can be raised when desired, making a cosy room for the smaller meetings of the church. Heating, lights, organ, stove, hymn-books have been provided. Expenses paid by a New York friend of the pastor. Through the proceeds of a lecture on Honey Bees by the pastor, shingles were provided for new roof, the Young Ladies' Guild paying for the work.

SALAMANCA, N. Y., Rev. M. O. Van Keuren. New pipe organ for the enlarged and beautified church at Salamanca, N. Y., is being put in position. Building rededicated Feb. 27, with organ recital by William Gimple of Buffalo.

SOMERVILLE, MASS., *Highland*, Rev. G. S. Anderson. Representative women have provided for sending the pastor to the World's S. S. Convention at Jerusalem. Just finished annex for Sunday school, prayer meeting and social gatherings costing \$8,160, toward which \$2,600 are raised.

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SPENCER, JO., Rev. E. E. Day, has recently completed, at an approximate cost of \$1,300, rooms in the basement for Sunday school and social purposes. A kitchen thoroughly equipped is not the least of the improvements. The Ladies' Aid Society has made such things possible.

WESTFIELD, VT., Rev. A. B. Peebles. Sixteen young ladies of the North Troy Ch. presented the drama, *Rebecca's Triumph*, netting \$37.50 for the repairs on their church. Later they kindly repeated the pretty play at the Opera House at Troy for the benefit of the church building fund at Westfield, which had no audience room large enough, taking over \$28. In this case the churches of North Troy and Troy combined to help the third, nine miles distant.

Bequests and Other Gifts

KENT, O., Rev. Robert Hopkin. By will of Gen. O. Rice, \$500. Home Miss. Soc. and Foreign Miss. Soc. of Massachusetts are residuary legatees.

MONTEREY, MASS., Rev. John Dooley. Piano presented to church by Mr. Matthew White of New York, who has lately built a cottage here for his daughter's family.

PITTSFIELD, MASS.—By will of Mrs. Henry W. Taft: First Ch., Pittsfield, and church at Lenox, \$500 each; House of Mercy Hospital, \$3,500; Berkshire County Home for Aged Women and Union for Home Work, \$1,000 each.

Debts Raised

ROCKLAND, MASS., Rev. E. C. Wheeler, raised \$1,360 on a single recent Sunday, which it expected to increase during the week to \$2,500, over one-fourth of the debt on its beautiful building, which cost \$37,650. The work was systematized by the use of a blackboard, ruled in squares representing \$5 each.

Dedications

MCPHERSON, KAN., Rev. L. C. Schnacke. New church building costing \$6,941, dedicated Feb. 21, free of debt. It cost \$260 less than was estimated and only members of this church were asked to contribute. Superintendents Thayer and Ingham of the H. M. and S. S. Societies, Rev. W. B. Simmons and neighboring pastors took part in the dedicatory service. These included a hymn written for the occasion by Rev. C. M. Sheldon.

Clubs

BROOKLYN, N. Y., Feb. 22. Addresses: Dr. H. H. Russell, superintendent of the Anti-Saloon League, on The Church in Action against the Saloon; Mr. H. Hammond, secretary of the Bedford branch of the Y. M. C. A., on A Study of Six Brooklyn Wards. Music by the Boys' High School Glee Club, under the direction of Prof. Howell Edwards. Mr. Hammond, by the use of charts and maps, with small electric lights to indicate the Congregational churches, indicated the relative strength in the Bedford district of churches, saloons, bowling and billiard places. He stated that the saloons pay for licenses more than all the churches raise for benevolences, current expenses, indebtedness or other purposes, and that the valuation of the saloons of the district exceeds that of the churches by over \$2,000,000.

EXETER, N. H., *Pascataqua Club*, Feb. 23. Annual meeting. Addresses by Hon. Nahum J. Bacheider, Governor of the State, on New Hampshire's Summer Homes; and by Rev. A. E. Dunning on Surviving Ideals of Colonial Times.

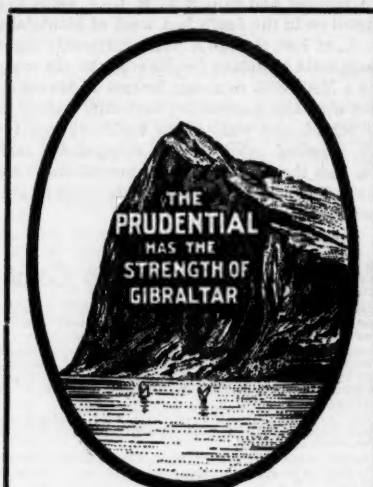
LINCOLN, NEB., Feb. 16. Home talent night: Fusion or Confusion, Which? Shall Congregationalists unite with the Methodist Protestant and the United Brethren? discussed by Hon. H. H. Wilson and Mrs. E. T. Hartley. Our Democratic Polity—Shall our church government become more centralized? Mrs. E. L. Hinman, affirmative; Rev. S. H. Schawb, negative. A Congregational church house connected with the university was advocated by Prof. J. L. Wyer, provided such home could be of such character and standing as to comport with the standing of the university; Dr. J. E. Tuttle forcibly presented objections, and was disposed to favor an inter-denominational establishment.

MANCHESTER, N. H., *Central New Hampshire Club*, Feb. 17. Rev. W. O. Conrad of Fitchburg, Mass., on Action and Reaction. The club passed resolutions of sympathy for Dr. Cyrus Richardson, in the death of his wife.

SPRINGFIELD, MASS., *Connecticut Valley Club*, Feb. 23. Early Local History: Old Longmeadow, Rev. H. L. Bailey; Old Chicopee, Mrs. Clara S. Palmer; Old Springfield, Rev. N. M. Hall. New president, Dr. S. H. Woodrow.

SYCAMORE, ILL., *Fox River Club*, Feb. 23. Morning and afternoon. Addresses: Drs. Theodore Clifton and J. A. Milburn. Postprandial speeches on The Model Church: covering the model Trustee, Deacon, Sunday school Superintendent, Layman and Y. P. S. C. E.

TOLEDO, O., Feb. 16. Morning: Ministers' Conference; afternoon, Missionary Workers' Conference: Mrs. Alice Williams on A Glimpse of the Far East; School of Methods conducted by Dr. Sydney Strong; evening: Stereopticon lecture on Africa by Dr. Strong.



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Lenten Programs

Sunday Evenings

SEVEN PATHS TO THE BLESSED LIFE

Depths of Desire.
Sorrow of Soul.
Reliance on Right.
Passion for Reform.
Confession.
Purity of Heart.
Apostles of Peace.

Dr. George A. Gordon, Old South Church, Boston.

Reconstruction Sermons for Sunday Evenings

NEW MEANINGS IN THE OLD TESTAMENT

The Story of the Creation.

In the Beginning.

The Story of Paradise.

A Fall Upward.

The Story of the Flood.

The Bow in the Cloud.

The Story of the Tower of Babel.

One Language and One Speech.

The Story of Daniel.

A combination and a form indeed,

Where every god did seem to set his seal,

To give the world assurance of a man.

The Story of Jonah.

Like as a Father.

Rev. Harris G. Hale, Leyden Church, Brookline, Mass.

Sunday Mornings

THE WAY OF THE MASTER

The Way of Knowledge.

The Way of Service.

The Way of Feeling.

The Way of Prayer.

The Way of Purpose.

The Way of Authority.

The Way of Life.

Rev. Frank W. Merrick, South Church, West Roxbury, Mass.

Sunday Evenings

(Lectures by President Hyde)

ETHICAL PRINCIPLES

The Epicurean: The Maximum of Pleasure.

The Stoic: Self-Control by Law.

The Platonic: Subordination of Lower to Higher.

The Aristotelian: The Sense of Proportion.

The Christian: The Gospel of Love.

Midweek Services

(Illustrative Readings by the Pastor)

THE LIFE OF THE SPIRIT AS SEEN IN THE

POETRY OF BROWNING

Creators of the Dawn: A Grammarian's Funeral.

The Knowledge That Makes Gentle: An Epistle of Karshish.

The Glory of Hunger: Andrea del Sarto.

The Deathlessness of Good Things: Abt Vogler.

The Ripening of the Soul: Rabbi Ben Ezra.

The Logic That Leads to Christ: Saul.

Rev. Herbert A. Jump, Brunswick, Me.

Sunday Mornings

The Great Question.

The Divine Challenge.

Waiting for Christ.

Entrusted Opportunity.

Christ and the Kingdom.

The Meaning of the Cross.

The Risen Christ.

Sunday Evenings

STUDIES IN THE LIVES OF THE DISCIPLES

Peter the Rock.

Nathaniel the Pure.

James the Stern.

Matthew the Publican.

Thomas the Doubter.

Judas the Traitor.

John the Beloved.

Rev. J. P. Marvin, East Hardwick, Vt.

Friday Mornings

(Sixth Series of Lenten Readings)

THE SPIRITUAL MESSAGE OF AMERICAN POETS

William Cullen Bryant:

Thanatopsis.

To a Waterfowl.

The Tides.

The Death of the Flowers.

A Forest Hymn.

The Mother's Hymn.

Our Children.

The Star of Bethlehem.

The Flood of Years.

Ralph Waldo Emerson:

The Problem.

Goodbye.

Each and All.

The Snow Storm.

Woodnotes (Selections).

Forbearance.

Boston Hymn.

Spiritual Laws.

Celestial Love.

Continued on page 352.

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Rev. W. H. Day, Los Angeles, Cal.

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Rev. William Ewing, Lansing, Mich.

I have waited to test the "Pilgrim Songs" in my own family before writing you in regard to it. We all pronounce it first class. Among the first-class children's hymns there are only two or three which we have looked for in vain and were sorry they were not there. I see that the so-called "Gospel Hymns," with which our Sunday-school music has been vitiated, are eliminated wholly. I am not sure whether the shock will be too great. I hope not.

Rev. F. E. Dewhurst, University Church, Chicago, Ill.

We are using "Pilgrim Songs" with increasing delight. Everybody is in love with it. Fine taste is apparent on every page. The hymns and tunes are alike satisfying. I do most gratefully felicitate you and all of us who will be sharers in what you have done. We are using it with equal pleasure in the midweek service. I have just arranged a brief service for our Sunday-school, based on the Sentences, or rather making use of them, and I think we shall like it.

WHAT MUSICIANS SAY ABOUT IT

John Hermann Loud, Organist Harvard Church, Brookline, Mass.

I have carefully examined "Pilgrim Songs," and will say, unhesitatingly, that I think it is the best publication of its kind ever brought before the public. The selection of hymn-tunes is a most happy one, words and music being splendidly adapted to each other in every instance. The hymns and tunes for Easter and Christmas are sufficient in number and most excellent as to quality.

I hope that the book will be universally adopted by our Sunday-schools.

Prof. H. C. Macdougall, Department of Music, Wellesley College, Mass.

There is a great variety and excellent arrangement of the hymns. The life of Christ and the Christian life is covered to my entire satisfaction. It seems to me that the "motto-title" of each hymn is a most excellent idea, facilitating selection and focusing thought. The average value of the tunes, and their adaptation to the hymns, is high; I consider the book unusually strong in that respect.

My hearty commendation can be given to the book as a whole, and cordial wishes for its success.

Prof. G. F. Le Jeune, Organist of St. John's Chapel, Trinity Parish, New York.

I desire to congratulate you on your success in getting together the best collection of hymns and especially tunes that has ever been published in the country either for Sunday-school or church. It seems to me to contain "the best of everything."

I do not know whether it is ignorance or parsimony that induces compilers of such books to fill them up with two-thirds of vulgar and worthless music; but you have certainly succeeded admirably in avoiding this error, for I do not notice a single tune in the whole collection that is not worthy of the important purpose it is intended for, viz., the edification and gratification of the young.

Pilgrim Songs cost no more than other Sunday-school hymn-books which are less carefully and expensively prepared.

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Lenten Programs

(Continued from page 351.)

The House of God.
Threnody (Selections).
Henry Wadsworth Longfellow:
A Psalm of Life.
The Ladder of St. Augustine.
Hymn of the Night.
Evangeline (The Finding of Gabriel).
Hiawatha (Hiawatha's Departure).
The Reaper and the Flowers.
Resignation.
Nature.
John Greenleaf Whittier:
Snow-Bound (Selections).
Our Master.
The Eternal Goodness.
Questions of Life.
First Day Thoughts.
In the Old South Church.
Trinitas.
Centennial Hymn.
At Last.
An Autograph.
James Russell Lowell:
The Present Crisis.
Commemoration Ode.
The Cathedral (Selections).
A Glimpse Behind the Curtain.
All Saints.
The First Snow-Fall.
The Vision of Sir Launfal.
Oliver Wendell Holmes:
The Chambered Nautilus.
The Living Temple.
Our Limitations.
A Sunday Hymn.
Hymn of Trust.
Sidney Lanier:
In Absence.
How Love Looked for Hell.
The Marshes of Glynn.
The Crystal.
A Ballad of Trees and the Master.

Dr. Cornelius H. Patton.

St. Louis, Mo.

An Old Timer's Memories of His Boyhood Sunday School

In the November *McClure's*, Eugene Wood wrote on the Sunday school in a semi-humorous fashion, but with an underlying seriousness which makes the article well worth reading. His bright characterization of outstanding features of the school is shown in these extracts.

THE THREE GRADES

The Sabbath school may be said to be divided into three courses, namely, the preparatory or infant class, the collegiate or Sabbath school proper, and the post-graduate or Mr. Parker's Bible class.

What can a mere babe of three or four years learn in Sabbath school? sneers the critic. Not much, I grant you, of Justification by Faith, or Effectual Calling; but certain elementary precepts can be impressed upon the mind while it is still in a plastic condition that never can be wholly obliterated, come what may in after life. Prime among these elementary precepts is this: "Always bring a penny."

MEMORY TESTS

Other faculties than that of memory were called into action in those days by problems like these: "Who was the meekest man? Who was the strongest man? Who was the father of Zebedee's children? Who had the iron bedstead, and whose thumbs and great-toes were cut off?" To set a child to find these things in the Bible without a concordance seems to us as futile as setting him to hunt a needle in a haystack. But our fathers were not so foolish as we like to think them; they didn't care two pins if we never discovered who had the iron bedstead, but they knew that leafing over the book we should light upon treasure where we sought it not.

Continued on page 353



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Don't think less of your system than you do of your house. Give it a thorough cleansing, too. Take Hood's Sarsaparilla.

An Old Timer's Memories of His Boyhood Sunday School

[Continued from page 352.]

kernels of the sweetest meat in the hardest shells, stories of enthralling interest where we least expected them, but, most of all, and best of all, texts that long afterward in time of trouble should come to us, as it were the voice of one that also had eaten the bread of affliction, calling to us across the chasm of the centuries and saying: "O, tarry thou the Lord's leisure: be strong and he shall comfort thine heart."

THE CONCERT

Once a month on Sunday evenings there were Sabbath school concerts. The young ones sat in the front seats, ten or twelve in a pew. "Now, children," said the superintendent, "I want you to all sing loud and show the folks how nice you can sing. Page 65. Sixty-fifth page, Scatter Seeds of Kindness. Now, all sing out now." We licked our thumbs and scuffled through the book till we found the place. We scowled at it and stuck out our mouths at it, and shrieked at it, and bawled at it, and did the very best we knew to give an imitation of two hundred little pigs all grabbed by the hind leg at once. That was what made folks call it a concert.

IT PAYS

Yes, it is rather interesting for a change now and then to hear these folks go on about what a terrible thing the Sabbath school is, and how it does more harm than good. They get really excited about it, and storm around as if they expected folks to take them seriously. They know, just as well as we do, that this wouldn't be any kind of a country at all if we couldn't look back and remember the Sabbath school, or if we couldn't fix up the children Sunday afternoons, and find their lesson leaves for them, and hunt up a penny to give to the poor heathen, and hear them say the Golden Text before they go, and tell them to be nice.

A Great Week for Colorado College

The magnificent new science and administration building of Colorado College, Palmer Hall, was dedicated, Feb. 20-23; the occasion being the most notable academic event, in more ways than one, which Colorado has ever seen. The building is named from Gen. William J. Palmer, one of the principal donors and a generous friend of the college during the thirty years of its existence. The celebration furnished a fitting occasion for the bestowal of the honorary degree of LL. D., upon this benefactor. Suitable acknowledgment was also made of the gifts of other donors, especially of George Foster Peabody of New York. The total cost of the building was \$280,000, and \$30,000 has thus far been spent upon its equipment. It is 287 feet long, of Peachblow sandstone and is fireproof, if any building, since the pyramids, can be so called.

The celebration opened with a conference on the teaching of modern languages, arranged by Prof. E. C. Hills. More than two hundred teachers participated and excellent papers were read. On Sunday, Feb. 21, Prof. Edward C. Moore, D. D., of Harvard University, preached from the text which is engraved over the entrance of the new building, "Ye shall know the truth, and the truth shall make you free." This cultured, philosophical and withal earnest and practical discourse formed a noble introduction to the dedicatory festival.

Monday was occupied by the addresses of noted men of science—President Van Hise of the University of Wisconsin, and Professors Bigelow, Beesey and Crew of the Universities

of Michigan and Nebraska and the Northwestern University of Illinois. At the evening banquet about four hundred college graduates sat down, representing the leading institutions of all quarters of the land. The Harvard contingent alone numbered thirty-two, and Amherst, Princeton, Yale and other Eastern colleges were numerously represented.

The services of dedication on Tuesday were preceded by a procession which enlivened the campus with a bewildering variety of academic gowns and hoods, the rainbow hues betokening the variety of degrees, with the institutions to which the wearers were indebted for their conferment. The oration, by Pres. David Starr Jordan of Leland Stanford, Jr., University of California, was highly felicitous—full of appreciation of the Western situation, sparkling with wit, and pregnant with important suggestion. The college auditorium, which seats 600, had been filled on the preceding days to its utmost capacity, but now proved wholly inadequate to the demand, nearly a third of the intending audience being obliged to turn back at the doors. L.

Here and There in Illinois

[Continued from page 347.]

students at the State University. The whole state and the Building Society ought to help him in this and put up a building in keeping with the surroundings.

Moline, First, too, is looking over towards Rock Island longingly and thinks there ought to be something of the sort there. Meantime, besides Second Church, Dr. Willard is just planting two new churches in suburbs on the other side of town, at Ridge View and East Moline, and is building a chapel in the north end. M.

We should so live and labor in our time that what came to us as seed may go to the next generation as blossom, and that what came to us as blossom may go to them as fruit. This is what we mean by progress.—Henry Ward Beecher.

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This wonderful tonic medicine will immediately help you and absolutely cure you. Every reader of this paper who desires to give this remarkable Palmetto medicine a thorough test is offered a trial bottle of Drake's Palmetto Wine free. One tablespoonful once a day relieves and absolutely cures Indigestion, Flatulency, Constipation, Catarrh of the Mucous Membranes, Congestion of Liver or Kidneys, and Inflammation of Bladder, to stay cured. It is a wonderful tonic for the appetite, nervous system and blood, and promotes and maintains health and vigor.

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Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in Nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking highly flavored or distasteful beverages or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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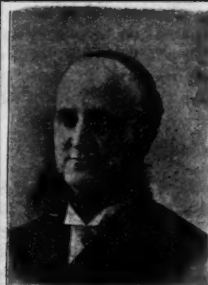
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Across the Canadian Border

The Bye-Elections

These on the whole favored the Conservatives, though in Quebec the Liberals held their own. The former point to their gains as a reaction against the government, while the latter are elated over the returns from Quebec, because of the defection of a former minister of the cabinet, Hon. J. I. Yarte, whose influence in the province was claimed to be commanding. The premier, Sir Wilfred Laurier, is still supreme, and had his personality been carried into the other elections, they might have resulted differently.

The Two Leaders

The Dominion may well rejoice in having at the head of the two great political parties men of high character and lofty ideals. Sir Wilfred Laurier is an irresistible personality and a master of eloquence. Mr. Borden, leader of the opposition, is undoubtedly a staying and a growing man in public esteem. Sir Wilfred will enthuse an audience when Mr. Borden fails, while both are happily free from appeals which engender party strife. Would that all our politicians followed in the wake of these leaders!

A Centenarian Legislator

Canada claims the oldest legislator in the world, Hon. Senator Wark, who entered his second century Feb. 19. Sixty-eight years ago Mr. Wark was elected a member of the New Brunswick Assembly, while his senatorship for the Dominion covers the period since confederation in 1867. Only one other survives of the seventy-two senators then appointed. Today the veteran is hale and hearty, and if so until April, will be at Ottawa to attend to his official work.

The War Brought Home

The list of American Board missionaries in Japan includes at least two well-known Canadians, Rev. George Allechin of Osaka, and Rev. Hilton Pedley of Maebashi. In Korea the Presbyterian Society largely holds the ground, and as that land may be the scene of fighting, Lord Stratheona, our High Commissioner in

England, has applied for a British warship in case of need to convey the missionaries to a place of safety. In the event of Great Britain becoming involved in the struggle, our authorities are considering the defense of both our coasts.

School Life

The teaching standard has been steadily rising without a corresponding increase in salaries. A result is a dearth of teachers, particularly men. Now salaries are forced up; the most notable example being in Toronto, where last week over \$10,000 was the increase for the year. This is an evidence of a general movement, which will mean greater efficiency. About five years ago in *The Congregationalist* I spoke of the institution of savings banks in the schools; and though the movement is still limited, the savings are reported at \$500 per week.

In Church Circles

Last month's letter referred to our churches in the west, and this gives a glimpse at the east. Rev. William Collins of Franklin Center has gone to Brooklyn, and Rev. J. R. Lewis of the college to Chebogue. Pleasant River is showing commendable energy in erecting a new edifice to replace the one destroyed, which the Sheffield church has also done for a parsonage. Margaree gives a fine example of a veteran of seventy-four, Rev. Robert Hay, responding to the call of a needy church.

A Leader Translated

A great vacancy is made in missionary and temperance circles by the death of Miss Dougall, vice-president of the Congregational Woman's Board and sister of Mr. J. R. Dougall of the Montreal *Witness*. Miss Dougall was strong on the platform as well as in executive ability, and occupied a foremost place in women's meetings. She was one of Canada's ablest women, and was well known throughout the land. In our own churches she was a mainstay in the missionary movement.

J. P. G.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 26

Mrs. W. H. Davis presided. A large part of the hour was occupied by Mrs. Alice G. West in explaining the charts which many will remember as having greatly contributed to the interest of the Board meeting in New Haven. These charts, which Mrs. West prepared with great care, graphically illustrate the progress of Christian work in the world through all the centuries, and show how much has been accomplished in the last hundred years. A telling illustration was presented in the striking contrast which she drew between the conditions under which Mrs. Hannah D. Hume went to India in 1840, and those under which her granddaughter, Mrs. Hannah Hume Lee, went out in the autumn of 1903. Climate, distance, and separation from friends, are not the same drawbacks now that they were sixty years ago, to say nothing of the enlarged resources in the better equipment of men and means.

Mrs. L. B. Bridgman gave an interesting account of the beginnings of Umzumbe Home with the six or seven girls who were her first pupils, the number increasing to twenty during the first year. To one with her years of vision charts are not required to show the progress made during the last half of the nineteenth century.

The confessed thefts of the treasurer of St. Paul's Church, Boston, again emphasizes *The Congregationalist's* suggestion that honest church treasurers should insist that the funds in their charge be safeguarded and accounted for according to methods which are used elsewhere in business affairs.

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package free to all who write. That will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure. Then you can get a full sized box from any druggist for 50 cents, and often one box cures. If the druggist tries to sell you something just as good, it is because he makes more money on the substitute. Insist on having what you call for. The cure begins at once and continues rapidly until it is complete and permanent. You can go right ahead with your work and be easy and comfortable all the time. It is well worth trying. Just send your name and address to Pyramid Drug Co., 128 Main St., Marshall, Mich., and receive free by return mail the trial package in a plain wrapper. Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home. No knife and its torture. No doctor and his bills.

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Painkiller CURES
COUGHS &
SORE THROAT

A DR.'S FOOD

Found a Food That Lifted Him out of Trouble.

The food experience of a doctor experimenting with himself is worth knowing. He says: "I had acid dyspepsia since I have any knowledge, from eight years old I know."

"It worked down from stomach to intestines locating at the umbilicus in enteritis until six years ago the agony every few days was something terrible. I have walked the floor for hours unable to eat or digest if I should eat."

"Medicine would not relieve me at all. Four years ago I began the use of Grape-Nuts and since the first dish I have never had an attack of the old trouble. I take four tablespoonfuls once a day with my supper which is composed only of whole wheat bread and the Grape-Nuts."

"The wonderful part of my case is that I have never had an attack or even any of the dreadful symptoms since the very first meal of Grape-Nuts. Most of my patients know how suddenly and promptly Grape-Nuts cured me and I have prescribed the food with good results in many cases." Name given by Postum Co., Battle Creek, Mich.

Grape-Nuts is regularly prescribed in place of medicine by many physicians for stomach or intestinal trouble, lack of nourishment, brain-fag and nervous prostration. The result usually shows immediate improvement and a speedy complete cure.

Ten days' trial of Grape-Nuts in place of starchy foods works wonders.

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Look in each package for the famous little book, "The Road to Wellville."

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, March 13-19. Appetites that Unmake Men. Dan. 5: 1-5, 25-28.

Not many who read these lines are the victims of the passion for strong drink. But at one time or another we all have been overmastered by some other physical appetite and have suffered the consequences therefrom both in pain of body and remorse of spirit, and yet when the temptation presented itself again very likely we fell again, unwarned by our previous mistake. A soda fountain, a candy store, may even now allure us to our own undoing. Then, too, none of us is exempt from the pressure of appetite in other directions. The greed of gain, the yearning for popularity, the hunger for place and power, are appetites which unless controlled are just as likely to unmake manhood as is the passion for whisky or rum.

Plainly then, our attitude toward those susceptible to this special appetite should be one of charity and sympathy, considering ourselves lest we also be smitten, perhaps not with the same lust but with temptations equally perilous. One of the most prominent and valiant temperance reformers in Massachusetts was telling me the other day of his conversation with a man who was condemning a fellow church member for not half trying to overcome his alcoholic habit. "Hold a minute," said my friend, "suppose that your besetting temptation met you on almost every street corner, suppose moreover, that when you yielded to it the fact became speedily known to your friends and often to the public, how frequently would you resist it?" "Why I hadn't thought of it in that light," was the response of the man, who will hereafter take a more charitable view of his brother's weakness.

In a spirit then, not of Phariseism, but of love, let us seek to dissuade men prone to yield to the seduction of the wine cup and to show them that the only path of safety lies in letting it alone altogether. If we follow up our persuasions with a wise and persistent watch over them, if we try to neutralize the

DOCTOR'S COFFEE

And His Daughter Matched Him.

Coffee drinking troubled the family of a physician at Grafton, W. Va., who describes the situation briefly:

"Having suffered quite a while from vertigo, palpitation of the heart and many other derangements of the nervous system and finding no relief from usual methods of treatment, I thought to see how much there was in the Postum argument against coffee.

"So I resorted to Postum, cutting off the coffee, and to my surprise and satisfaction have found entire relief from all my sufferings, proving conclusively the baneful effect of coffee and the way to be rid of it.

"I have found Postum completely takes the place of coffee both in flavor and in taste. It is becoming more popular every day with many of our people and is having great demand here.

"My daughter, Mrs. Long, has been a sufferer for a long time from attacks of acute indigestion. By the dismissal of coffee and using Postum in its place she has obtained complete relief.

"I have also heard from many others who have used your Postum very favorable accounts of its good effects.

"I prescribe Postum in place of coffee in a great many cases and I believe that upon its merits Postum will come into general use." Name given by Postum Co., Battle Creek, Mich.

Look for the famous little book, "The Road to Wellville," in each package.

baneful influence of the saloon by providing safer social resorts, we shall be far more likely to succeed. An ounce of practical helpfulness is worth a pound of abstract moralizing.

Then, too, we owe it to the tempted brother to make it as difficult as possible for him to obtain that which works him harm, to abolish the saloon wherever it can be done and everywhere to draw tighter and tighter the cords of restriction, making the business of public liquor selling as unprofitable as possible to the man engaged in it, as unattractive as possible to the passer-by and as odious as possible in the public estimation.

It is a fearful waste of manhood which the drink traffic engenders. The losses by war and by pestilence are slight in comparison with the physical ruin, intellectual deterioration and moral death caused by over indulgence in that which steals away a man's mind at the same time that it makes his pocket-book lean. Certain nations on the other side of the water, which have afforded large latitude both to the liquor seller and liquor consumer, are becoming alarmed over the ravages wrought thereby. Let the United States be warned in season to grapple with and master the evil.

Education

Kingfisher College in Oklahoma is apparently nearing the completion of the campaign for the Pearsons endowment fund. Gifts on the home field will reach nearly if not quite \$25,000. When it is remembered that fifteen years ago all this country belonged to Indians and that parts of it were not open for settlement by whites till 1901, that substantially all the first settlers went there in dire poverty, this is a surprising showing. The home missionary pastors of Oklahoma have given \$1,000 to the endowment.

The Congregational Summer Assembly, which met last year at Pottawattamie Point, Mich., has selected for its permanent location a site near Frankfort, bordering on Lake Michigan and Lake Crystal. This year's session will be held Aug. 7-21. The central feature will be a Bible School, conducted by eminent specialists such as Prof. George B. Stevens of Yale Seminary and President King of Oberlin. This will occupy the forenoons. Afternoons will be devoted to recreation and evenings to lectures and concerts. Many well-known men have already been engaged, among them Drs. Gunsaulus and Hillis, Rabbi Gries of Cleveland, Prof. E. A. Stevens of Grinnell, Io., and Mr. R. J. Bennett of Chicago, who will illustrate his lectures with stereopticon. Prof. George Hull of Sandusky, O., with an orchestra, will have charge of the music. A number of leading ministers of the denomination have promised to preach. The site chosen is one of the most beautiful in the resort region of Michigan, at the terminus of the Ann Arbor Railroad. It is reached by direct lines of boat from Chicago, Milwaukee, Manitowoc, Keweenaw and Menominee, as well as from all leading points on the Michigan shore. Preliminary circulars of information will soon be issued and may be obtained from the officers and directors. Rev. H. C. Herring, D. D., Omaha, is president, Rev. J. H. Hull, Marblehead, O., vice-president, Rev. H. S. Wannamaker, Elyria, O., secretary and treasurer.

The Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

Missionary Committee of First Parish C. E. Society, Charlestown.....	\$4.00
A Friend, Orland, Me.....	1.00
Frank K. Bailey, Allegheny, Pa.....	2.00

SPECIAL CALL FUND

Mrs. H. J. Thomas, Bennington, Vt.....	\$1.35
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A TEST EXPERIMENT.

Peculiar Power Possessed by a New Medicine.

Of new discoveries there is no end, but one of the most recent, most remarkable and one which will prove invaluable to thousands of people, is a discovery which it is believed will take the place of all other remedies for the cure of those common and obstinate diseases, dyspepsia and stomach troubles. This discovery is not a loudly advertised, secret patent medicine, but is a scientific combination of wholesome, perfectly harmless vegetable essences, fruit, salts, pure pepsin and bismuth.



These remedies are combined in lozenge form, pleasant to take and will preserve their good qualities indefinitely, whereas all liquid medicines rapidly lose whatever good qualities they may have had as soon as uncorked and exposed to the air.

This preparation is called Stuart's Dyspepsia Tablets, and it is claimed that one of these Tablets or lozenges will digest from 300 to 3,000 times its own weight of meat, eggs and other wholesome food. And this claim has been proven by actual experiments in the following manner: A hard-boiled egg cut into small pieces was placed in a bottle containing warm water heated to ninety-eight degrees (or blood heat); one of these Tablets was then placed in the bottle and the proper temperature maintained for three hours and a half, at the end of which time the egg was as completely digested as it would have been in a healthy stomach. This experiment was undertaken to demonstrate that what it would do in the bottle it would also do in the stomach, hence its unquestionable value in the cure of dyspepsia and weak digestion. Very few people are free from some form of indigestion, but scarcely two will have the same symptoms. Some will suffer most from distress after eating, bloating from gas in the stomach and bowels, others have acid dyspepsia or heartburn, others palpitation or headaches, sleeplessness, pains in chest and under shoulder blades, extreme nervousness as in nervous dyspepsia, but they all have the same cause—failure to properly digest what is eaten. The stomach must have rest and assistance, and Stuart's Dyspepsia Tablets give it both by digesting the food for it and in a short time it is restored to its normal action and vigor. At the same time the Tablets are so harmless that a child can take them with benefit. This new preparation has already made many astonishing cures, as, for instance, the following:

"After using only one package of Stuart's Dyspepsia Tablets I have received such great and unexpected benefit that I wish to express my sincere gratitude. In fact, it has been six months since I took the package and I have not had one particle of distress or difficulty since. And all this in the face of the fact that the best doctors I consulted told me my case was chronic dyspepsia and absolutely incurable, as I had suffered twenty-five years. I distributed half a dozen packages among my friends here who are very anxious to try this remedy." Mrs. Sarah A. Skeel, Lynville, Jasper Co., Mo.

Stuart's Dyspepsia Tablets are sold by druggists everywhere at 50 cents for full-sized packages. A little book on "Stomach Diseases" mailed free by addressing F. A. Stuart Co., Marshall, Mich.

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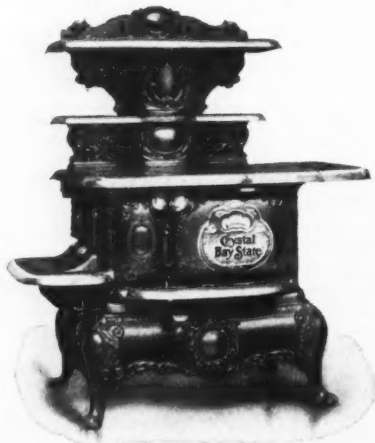
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